

A  
**New Creature :**  
Or, A Short  
**DISCOURSE,**  
OPENING

The Nature, Properties, and Necessity of the Great Work of the New Creation upon the Souls of Men.

BEING  
Some Plain DISCOURSES  
on *Galatians* vi. 15.

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By O. H. an Unworthy Minister of the Gospel.

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Rev. xxi. 5. *Behold, I make all Things new.*

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Aug. de civit. Dei, lib. 11. cap. 21.

*Nec Autor est excellentior Deo, nec Ars efficacior Dei verbo,  
nec causa melior, quam ut bonum creetur à bono Deo.*

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L O N D O N,

Printed for *Tho. Parkhurst* at the *Bible and Three Crowns*, the lower end of *Cheapside*, 1695.

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A N  
E P I S T L E  
T O

My Dear Friends and Beloved Hearers  
at N. in Yorkshire.

My dearly Beloved;

**T**WO Sorts of Doctrine I have always judged necessary, and very seasonable; 1. *What concerns the Person, Natures, Offices, and Undertakings of our Lord Jesus Christ, in all his mediatory Latitude: 2. That which relates to a saving Internal Work of Grace upon the hearts of Men, which is the Spring of all External Motions: These are as standing Dishes requisite in every Feast, and to the pursuit whereof, my Heart hath been much inclined: the former I have largely treated upon, from 1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save Sinners, of whom I am chief. Which contains the Summ and Substance of our Christian Faith, the Marrow of the Gospel, the Quintessence of our Happiness: nor doth any Minister need to be ashamed of the Gospel of Christ, for it is the Power of God to Salvation, to every one that believeth, Rom. 1. 16. And though this may seem to be out of fashion amongst some that would be esteemed rational Preachers, and think treating of Christ, is but a conceited Canting, (though the great Apostle of the Gentiles mentions the Name of Christ nine several times in his Ten first Verses of 1 Cor. 1. and*

in his Epistles some hundreds of times; yea, and glories in it, and professeth, 1 Cor. 2. 2. I determined not to know any thing among you, save Jesus Christ, and him crucified.) But I waive this Subject for the present. 2. That which hath respect to the inner Man, especially the New Man, a saving Work in the Soul, is the Subject before us; which my Heart hath been much set upon; and after my Pilgrimage and Travels amongst you above Forty Four Years, in many Difficulties, not without some success of my poor Labours, knowing that shortly I must put off this, my Tabernacle. 2 Pet. 1. 14. I was willing to leave one Legacy more behind me, as a standing Testimony to surviving Posterity, of my ancient endeared Love to your precious Souls, and a mean of your spiritual good, when my Mouth is stop'd with Dust: And having lately treated on this Subject, some of you desired me to Print it, which I was the more willing to do, upon these Motives; 1. Because I am sure the Subject is of daily, important, and universal use: 2. I have not seen any full Treatise upon this Subject: 3. Most need it: 4. Some were greatly alarm'd in hearing it; and who knows what good the presenting it to the Eye, as well as to the Ear may do? It's true, it is simply and plainly dress'd, not with Ornaments of Art or Rhetorical Flourishes to set it off to the Learned, being calculated in intelligible Language to vulgar Capacities, and possibly it may prove more profitable to Country Hearers; nor ought it to offend any, that much of this Treatise is in Scripture dialect in words, The Holy Ghost teacheth, 1 Cor. 2. 13. which the Spiritual Man cannot but approve, and Love.

And now, my dear Neighbours and Friends, God knows,

## The Epistle Dedicatory.

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*knows, and you know, From the first day that I came to you, after what manner I have been with you at all Seasons, Acts 20. 18. My Tears, Temptations, Banishment, Imprisonment, Confiscations, Night Travels, and Preachings, Fastings, Watchings, Incouragements, Discouragements: and I may truly appeal to the Searcher of Hearts, who the same Apostle said of his Galatians, My little Children, of whom I travail in Birth again, until Christ be formed in you, Gal. 4. 19. Alas, what are you better for having Christ revealed to you, unless he be revealed in you, Gal. 1. 16. Ob! wo will be to you, if you prove Christless, after your hearing so much of Christ. Words signifie little without a Work: every work will not serve turn, but what is genuine, and accompany Salvation. I will say to you, as Dr. Harris to his Children in his last Will and Testament; 'Think how 'you and I shall endure the Sight, the Thought 'one of another at the Last Day, if you appear in the Old Adam; much less shall you 'stand before Christ, unless you shew the 'Image of Christ in you; and therefore never cease till you be made New Creatures, 'and study well what that is. Thus be.*

*Alas! Sirs, you may make a shift to pass through this world unsuspected; many Moralists, yea, Christians, may subscribe their Names to your Testimonial, and give you the Right Hand of fellowship in this world, when you must be set at the Left in the next: Things will not then be carried as they are now. Deal faithfully with God and your own Souls; see you have the Root of the Matter, the Life of Grace: you may herd amongst the Sheep now, and*

be found amongst Goats at last. A King will give his Subjects liberty to travel into another King's Dominions, reserving their Loyalty to their own King: Papists in Queen Elizabeth's days, being commanded to go to Church, or be punished, sent to the Pope for a Resolution of this Case of Conscience: His Answer was, They might comply; but Fili, da mihi cor, My Son, give me thy Heart: Thus the Devil will give you leave to read, pray, hear, receive, attend on Ordinances; but as long as he hath you fast by the Heart-strings, you are still his Slaves, none of God's Servants: for the Soul is the Man: As a man thinketh in his Heart, so is he, Prov. 23. 7. As a man's Principles are stated, so he receives his denomination, a good or a bad, a Jew, or an Heathen; a Saint or a Bruit. If you have a Beast's Heart in the shape of a Man, God will esteem you no better than a Beast. And it's an usual Saying, It is better be a Beast, than be like a Beast. It is the Saying of a Learned Man. Some make the Image of the Living God hewn out of the Stock of a dead Tree: But the New Creature is not such a lifeless thing as many imagine: It is the Spirit of power, of love, and of a sound mind, 2 Tim. 17. This Text,

Baxter's Life  
of Faith, pag.  
122.

(saith a good Divine) doth express the three parts of God's Image in the New Creature, πνεῦμα δυνάμεις, καὶ ἀγάπη, καὶ σωφρονισμὸς, certainly this vital Principle hath strong and vigorous motions God-wards, and against Sin; Its an holy Spark, working upwards to God, and forwards streight for Heaven: Most Professors are mistaken in this great Work; thought Ministers are oft calling on you Sinners to look about you,

## The Epistle Dedicatory.

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you, we tell you, there's a Cheat in the case, Satan is busie to lay his Brats in God's Bed: Counterfeit Coin is common; our Warnings now will be thought of, these frequent Summons will ring in your Ears, our Sermons will have a Repetition in this, or in another world: Conscience will gall you, and you cannot plead Ignorance, or say, [non putâram] I thought not of such a day. How often do we tell you of the danger of dying in your old state, and of that Sulphurous Lake, that thousands are scolded in that once lived as securely as you now do, and they are in an hopeless, helpless Eternity; and how can you tell but this may be the last day? the last warning or overture of Grace, the last knock at your Door? God may say, Away, be gone out of my sight, take him, Devil, I will no more be troubled with such a Mifcreant. But if after all this, you be senceless, and lie still while you are nailed in your Coffin, you are dead, twice dead; and this Security is a confutation of that Principle, that Adam and his Posterity by the Fall, is not dead, but sleepeth, or only in a swoond and languor, but life is in him: No, no, this sad Stupor or Spiritual Lethargy, shews it's not an excitation of a principle, but an infusion of new Life: all our shouting, and rubbing, and pricking, will not recover Sinners; we must leave them to a creating Power, and to him that can raise the Dead.

But let me rather persuade you to look after this New-Creation-Work, from the Advantage it will be to all sorts of Persons, of every Age and Relation.

Oh! you Old Persons, that are going off the Stage of the World, dropping into the Grave and Eternity; that have been long, and not yet lived, begin at last to turn over a new leaf, seek a New Life, that you may have Comfort, and not terrour in your expiring



*Pangs: yet there is hope, God still waits to be gracious, and stands knocking at your Door; rise out of your Bed of Sloth, put back the Barr, admit him with all his Graces; make out for this Change, against your last Change.*

*You Young People, that have lately step'd into the World, and slip'd thus far before you know where you are, it may be, young in Tears, old in Sin, you are entring into a wicked world, with wicked hearts, Oh! look after this blessed Antidote, that may prevent Infection; be sure of a Pilot that may row you through this boisterous Sea safe to the Haven: without new hearts you will make this bad World worse, and be worse by it; rather seek to amend it.*

*You that are entring into Callings, or for changing Conditions, you will be fit for nothing without this; you will bring a Curse into every Relation, and Vocation without this: but this will make you fit for any thing, and you will be attended with God's Blessing, in all you set about.*

*You Married Persons, I recommend this New Creature to you, that you be sure to marry in the Lord, then you will be Heirs together of the Grace of Life: and pray, praise God together, have this sweet Relation perfum'd, and meet in Glory.*

*You Rich Persons are Beggars without this; this will make you rich and honourable, the excellent in the Earth, God's Jewels, Favourites of Heaven. And you poor, that cannot get daily Bread, this will make you rich in Faith, Heirs of a Kingdom: Oh what a Treasure is this fear of the Lord!*

*You poor Athenians, that are always inquiring after News, new Opinions, new Inventions, new Fashions, here's a brave and blessed piece of Novelty for you; this New Creature will stand you*  
in

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instead, not so much to please your itching Ears, as to profit your Languishing Souls.

Well, I have done my poor Endeavour, to effect this work upon your Hearts. When we have said and done all we can, we have done nothing at all, except the Eternal Jehovah strike with the great Hammer: O thou infinite Almighty God, that hast made the Earth by thy Power; hast established the World by thy Wisdom, and stretched out the Heavens by thy discretion, Jer. 10. 12. Look into the Hearts of Sinners, see what a Chaos of Confusion is by Sin, brought upon the noble Soul; go o're thy Work again, mend what Sin hath marred, put Light in the Understanding, Power into the Will, Rectitude into the Affections, make Conscience do its office. O that Corruption may be mortified, Satan cast out, a sound Principle introduced, the Soul reintegrated, and everlastingly saved.

I commend these my poor Labours into the Hands of God, to use them as he sees good; and to you that heard these Sermons, and to others that shall take the pains to read them, having delivered my Conscience, in some measure of Uprightness, whether the Effect answer my Pains and Aims, or no: And in this labour of Love, I am willing to take my Leave of the World, as to troubling it any further in this kind, and commend you, my Brethren, to God, and to the Word of his Grace, which is able to [renew your hearts, and] build you up, and to give you an Inheritance among all them which are sanctified; Acts 20. 32. which is the daily Prayer of

A Poor Watch-man for  
Your Souls,

May, 3. 95.

O. H.

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Galat.



Galatians vi. 15.

*For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature.*

## CHAP. I.

*The Text opened, a Doctrine raised, and handled.*

**S**OME Interpreters think that this Text comes not in, so much as a proof of the Assertion immediately preceding of the Apostle's glorying in Christ's Cross, and his being crucified to the world, ver. 14. As it is a conclusion of the main Doctrine delivered in this Epistle, viz. *That a Sinner is not justified by the Law, but by Faith in Jesus Christ*, q. d. [*hoc est quod dico et repeto, et extremis verbis contendo*] I urge this first and last with the greatest ardour and importunity, let *Jews* and *Judaizing Christians* say what they will or can, this I resolutely affirm, that now in the Gospel-state, as settled by Christ, it is of no great moment, whether a Man be a *Jew* or a *Gentile*: It's true, under, the Law there was something of privilege in Circumcision, as it was a badge of God's Covenant with *Abraham's Seed*, and the Uncircumcised were Strangers to the Covenants of Promise, and had no right to Church-Membership, but now in the Gospel, God is the God of the believing *Gentiles*, as well as of the *Jews*; for there is not  
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one God in the Old Testament, and another in the New, as the *Manichees* dream'd, but it is one God, that shall justify the Circumcision by Faith, and Uncircumcision through Faith, Rom. 3. 29, 30. i. e. Both one way, so they be sincere Saints, for God regards not any for being Circumcised, nor rejects any for the want of it, but looks at real Sanctification of Heart and Life.

This is a sound and apposite dependance of the words; but *Calvin* adjoyns them to the foregoing Verse. The Reason why the blessed Apostle is crucified to the World, and the World to him, is because in Christ (in whom he is planted) the chief thing available, is a New Creature; other things are insignificant: the truth of this the Apostle had before demonstrated [*quia Scilicet, veritas Evangelij omnes legis figuras absorbeat, & exinaniat*] because the Gospel-Truth makes void legal Figures: so both Interpretations come to one.

It's observable that this Phrase is three times used, with different Conclusions, 1 Cor. 7. 19. *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God.* Again, Gal. 5. 6. *For in Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love.* And in this Text, *But a New Creature*: They all conspire in this one Sence, That in this New Testament-Dispensation by Christ, no Privileges are efficacious to the Salvation of a Soul, without a working Faith accompanied with a Principle of Grace in the Heart, and an Holy Life, agreeable to the Rule of God's holy Word:

thus

thus there's a due consistency in these necessary Qualifications: for in Spiritual Means, Marks, Methods of Salvation, there is a blessed Combination, Confederacy and Concatenation; not a Link of this Golden Chain can be wanting: the true Religion is of one piece, there's no loose Joynt, but all the parts make up one entire Body and compleat System of Christianity.

But to come to the Words, in which we have the negative and positive parts of our Religion: wherein it doth not consist, and wherein it doth: Suppose Men had excellent Privileges, and choice Advantages, these would not of themselves attain the Ends, viz. God's glory and Man's happiness.

By this Word, [in Christ Jesus] some understand in the Christian Religion, others in the Church or Kingdom of Christ, others in the Gospel-Dispensation, [*in negotio salutis obtinendæ per Christum*] in the business of obtaining Salvation by the Lord Jesus Christ: The Doctrine of the Gospel is called the Faith of Jesus Christ, *Rom. 3. 22.* wherein, and whereby the Glorious design of saving Sinners by Jesus Christ, doth eminently and evidently appear, called *the light of the knowledge of the glory of God in the face of Jesus Christ*, *2 Cor. 4. 6.* And he hath brought life and immortality to light by the Gospel; or through the Gospel, *2 Tim. 1. 10.*

Circumcision was to the Jews a Seal of the Righteousness of Faith, *Rom. 4. 11.* a Badge and Cognizance, whereby an Israelite was distinguished from other People, to be God's peculiar

peculiar Heritage : it both ingaged to Duty, and entailed many Privileges : see *Rom. 9. 4.*

By its not availing any thing, is signified its ineffectualness to attain these two great Ends :

1. The justifying of a Sinner before God :
2. The Salvation of a Soul with God : not that I think the New Creature justifies, as I shall shew hereafter, but it is in a justified Person, and these external Privileges avail not to our Justification, and the want of them hinders not ; but in this case, *there is neither Greek, nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond nor Free, but Christ is all, and in all,* Col. 3. 11. Hence observe.

Doctrine 1. *That the richest Privileges and most glorious Professions, avail no Man without a New Creature.*

The Jews boasted of their Privileges, and by consequence Gospel-Professours, are apt to bear themselves big with what they think to be of great worth, but they all signifie nothing in the sight of God, if they be not New Creatures : Men may please themselves with external Shews, Professions, Privileges, as to be born of Godly Parents, to be baptized, living under pure and powerful Ordinances, associating with the best Saints in the purest Churches, sitting down at the Lord's Supper, making credible Profession, performing Religious Duties ; yea, suffering much for the Religion of God ; all these together will not avail a Soul, in order to his Eternal Happiness, without being a New Creature : mistake me not, I do not say, but these are good in their places, and great Mercies and Duties.

*Observe.*

Observe 1. *Things* that hinder or oppose the New Creature, are hurtful in their own Nature, and to be laid aside, as Sin and the Old Man, Eph. 4. 22.

2. *Things* that further not this New Creature in our Hearts, are comparatively useless, though lawful, as the Profits, Pleasures, Honours of this world.

3. *Things* that do further the Work of the New Creature by God's appointment, are not of themselves sufficient to attain their End, without the concurrence of divine Grace; as Preaching, Prayer, Seals, they are but means.

4. *Things* good in themselves may, by man's abuse, prove rather Snares and Hindrances, then Helps and Furtherances in Heaven's Road; Circumcision was once good and God's Ordinance, but when some Judaizers affirmed, that except Christians were Circumcised after the manner of Moses, they could not be saved, Acts 15. 1, 9, 10. The Apostles determine the point, saying, that God put no difference between Jews and Gentiles; and this was a Yoke that neither they nor their Fathers were able to bear: and so it was not only laid aside as other legal Ceremonies, which became not only [*mortuæ*, but *mortiferæ*] dead, but deadly; so the Apostle affirms, that if ye be circumcised, Christ shall profit you nothing, Gal. 5. 2. Nay, the best Duties, Ordinances, Privileges, rested in short of Christ, will rather ruin, then raise us; undo us, than endow us with Grace here, or glory hereafter: see Rom. 9. 31, 32. 10. 3.

But this is a great Truth, that all the Privileges  
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in the world without this New Creature, can never of themselves render a Soul acceptable to God, or bring it to eternal happiness in the Enjoyment of God.

1. Because such a Person may be, and is in the Old *Adam*; and is yet under the Old Covenant, which brings a Curse, and being out of Christ, (the Second *Adam*) *Gal. 3. 10--13.* All that he hath, doth, enjoyeth, is accursed to him; for every man must either keep the Law, and satisfy for the breach of it in his own Person; or another, that is able, must do it for him, and that's none but Christ our Surety; and Christ doth it not for any but such as by Faith have interest in him; now he that is not a New Creature, hath no interest in Christ, *for if any man be in Christ, (i. e. related to Christ, intitled to him) he is a New Creature, 2 Cor. 5. 17.* And he that is not grafted in this true Vine, and doth not *partake of the root and fatness of this Olive-tree*, can bear no Fruit, *John 15. 1, 5. Rom. 11. 17.* Do nothing to any purpose, nor improve any Privilege to his Spiritual profit, for he is a dead Branch cast forth and withered, and cast into the Fire, *John 15. 6.* Though he was in Christ by Profession, yet because he was not planted in Christ, by possession of him, he is a woful cast-away: he is grafted in a wrong Stock, to be fruitful here, or to shoot up as high as Heaven at last: now we cannot be accepted but in the beloved, *Eph. 1. 6.* And without Faith in Christ it's impossible to please God, *Heb. 11. 6.* for *the first man Adam was made a living Soul,* [and by his Fall, himself and his Posterity  
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are become dead, condemned Sinners] but the last Adam is made a quickning Spirit. [i. e. Christ becomes a Principle of Life to all his Spiritual Offspring] and he will own none but such : see 1 Cor. 15. 45, 49.

2. Because such Souls want the sanctifying operations of the Holy Ghost : and we find that the offering up of the Gentiles, is only acceptable; by being sanctified by the Holy Ghost, Rom. 15. 16. God will own nothing from Men, but what hath the Breathings of the Spirit in it : For God knoweth the Mind of the Spirit, Rom. 8. 26, 27. The least interpellations thereof in his Children, though but a groaning that cannot be uttered, is accepted by God; but the most eloquent Rhapsodies, and loudest Vociferations of graceless Souls, are rejected by the Lord; For if any man have not the Spirit of Christ, he is none of his, Rom. 8. 9, 11, 14. Here we read of the Spirit of God dwelling in Believers: and As many as are led by the Spirit of God; they (and indeed none else) are the Sons of God. God will own none for his, but them that have this stamp, this seal upon them; so 2 Cor. 1. 22. Who hath also sealed us, and given the earnest of the Spirit in our Hearts : and this is the Earnest of our Inheritance, Ephes. 1. 13, 14. Now all external Ordinances, Privileges and Performances, amount not to this : and the Scripture tells us, that He is not a Jew (i. e. a sincere Christian; for its an Old-Testament Title, given to a New-Testament Saint) that is one outwardly; neither is that Circumcision which is outward in the Flesh, but he is a Jew which is one inwardly, and Circumcision

is that of the Heart, in the Spirit, and not in the Letter, whose praise is not of men, but of God, Rom. 2. 28, 29. There lies the Life and Vitals of our Religion; the Tree must first be good, or it can never bring forth good Fruit: [*Operari sequitur Esse*]; working attends the being of a thing. If men be not good, they can never do good: now it is not any thing External, that can make Persons good, it must be *the hidden man of the Heart*, 1 Pet. 3. 4. that constitutes a Person good. So Reason makes a Man, not Jewels, or outward Ornaments; thus Grace constitutes a Christian, not outward Privileges. As nothing that is *without a man, can defile a man*, Mark 15. So nothing without can cleanse him.

I shall briefly apply this point, and so pass to the next

Is this so, That the Richest Privileges, and most Glorious Professions, avail not any Man, except he be a New Creature? Then,

It follows, that Religion consists not in Negatives, but Positives: Its false arguing to say, I am not a Jew, not a Turk, no Heathen, and therefore a good Christian; nay, it's not enough to say I am no Swearer, Drunkard, Whoremonger, therefore a Saint good enough; this was the Fallacy of the Pharisees, Luke 18. 11. *God I thank thee, that I am not as other men, Extortioners, Unjust, Adulterers, or even as this Publican.* Alas this would not do; God disowned him: Christianity consists in something positive, *Little Children*, saith the Apostle, *let no man deceive you, he that doth righteousness is righteous, even*



as he is righteous, 1 John 3, 7. *Christ became the Author of Eternal Salvation unto all them (and only them) that obey him,* Heb 5. 9. Alas ! Persons may gull and beguile themselves with airy Notions and Speculations of free Grace, Christ's merits, and trusting God, and so build Castles in the Air, which will drop with them into Hell ; for without practical Godliness, they will be deceived, and die with a Lye in their Right Hand. Mistake not, I say not that free Grace, or Christ's Blood, is but a fan-sie, or that a Soul can be saved without them, or that he that believeth (with a Gospel sincere Faith) shall miss of Heaven, but many snatch at these, and espouse a meer *Chimæra*, a Fancy or Notion of these, while they have not a Principle in their Hearts, or the Power of Godliness in their Lives. I may say with the Apostle, *Can Faith save thee ? No, no, such a Faith without Works is dead,* James 2. 4, 20. And being lifeless, 'tis lost, thou must have something that hath existence.

2. That Christianity doth not lie in meer Externals : If men have no more Religion then is visible to others, they have not that which will serve their turn : true Godliness is a hidden mystical thing, *Our Life is hid with Christ in God,* Col. 3. 3. Its a Pearl in the Shell, its an hidden Spring that moves the visible Hand : God's Children are *hidden Ones*, Psal. 83. King's in a disguise, *It appears not yet what they shall be,* 1 John 3. 2. The best and worst of a real Saint is not obvious to mens view : *The King's Daughter is all glorious within,* Psal. 45. 13. If Privileges

and Profession did denominate a Saint, we might infallibly tell who should be saved; but a Child of God hath two sides, one God-wards, another Men-wards. A Merchant's Wares are in back Shops: the best Goods are often under Deck. *In the hidden parts*, saith David, *thou shalt make me to know Wisdom*, Psal 51. 6. Hypocrites are *painted Sepulchres*; that outwardly appear beautiful, but *within are full of dead mens Bones, and of all uncleanness*, Mat. 23. 27. You must look at Internal Principles, not at external Professions or Privileges.

3. There is such a thing as Nominal, without Real Christianity: some have a Name to live, but are dead, Rev. 3. 1. Have high Titles, but bad Hearts, vicious Lives; *profess they know God, but in Works they deny him*, Tit. 1. 16. That have Heaven in their Mouths, and Hell in their Minds; that soar high, but design low: there may be a real Heathen under a Christian Name: [*Ad Ecclesiam non pertinent omnes qui sunt intus:*] All Church-Members, are not Members of Christ; they are not all Israel that are of Israel, Rom. 9. 6. A fine Title may be on some Boxes, that have nothing within to Answer it: *Judah* that was uncircumcised in heart, may be ranked with *Egypt, Edom, Moab, Ammon*; some may cry out, *The Temple of the Lord, the Temple of the Lord*, Jer. 9. 26. The Church, the Church, they are right Church-Members, that yet do wickedly, and think their Privileges will excuse them, as though thereby *they were delivered to do all manner of abominations*, Jer. 7. 4. 16. They shall know one day, that  
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an empty Name without the Thing, is but a great crime, that it will rather aggravate their Condemnation, then tend to their Salvation. Alas! how many are providential, not principled Christians, that have nothing more to plead for their Christianity then that they were born in a Christian Country, and in their Infancy were baptized, and since do as other Folks do, go to Church, and carry civilly, and pass amongst men for down-right honest men: But God judgeth not as man judgeth; when Persons stand before the awful Tribunal of the righteous Judge, Names, and Titles, and Privileges, will signifie nothing; such Varnish will melt off before the Fire of God's wrath; nothing then will signifie, but the inner Garment of Sanctification, and the upper Garment of Christ's Righteousness for our Justification, to cover all defects of the former: this is *fine Linnen, clean and white*, Rev. 19. 8. *This is the Righteousness of Saints.*

4. Yet Privileges are not to be slighted, nor Ordinances to be despis'd: As you are not to rest in Circumcision or Baptism, as tho' this were enough, so you are not to cast off God's Institutions, as if they were of no worth, there's a medium betwixt an abuse, and total neglect: Men may abuse Meat and Drink, yet must not lay them aside: Ordinances can do us no good without the concurrence of Divine Grace; *man lives not by Bread only, but by God's blessing therewith*, Deut. 8. 3. Must Bread be cast out upon this Pretence? Surely no, it becomes us to obey God in Hearing, Praying, Reading,

Meditating and Attending on God in his own ways; the Seals of the Covenant are not insignificant Ceremonies: Ordinances are [*canales gratiæ*] Channe's and Conduit-Pipes, through which God conveys his Grace to Souls: These are *Golden Pipes through which the Olive Branches empty the golden Oyl out of themselves*, Zech. 4. 13. Souls, shall the Bucket be thrown away because it hath not Water in it self, without letting it down into the Well, by the Chain of Faith? Shall the Bridge or Boat be slighted, because of it self it cannot carry us over the River? Nay, rather let us get upon it and walk, get into it and Row, and wait for the Gale of the Spirit to waft us over: Privileges are good, the Fruits of Christ's purchase, the Pledges of God's Love, they must be made use of, tho' not trufted to or boasted of: you must be very thankful for, fruitful under pure and powerful Ordinances; let God have the glory, look you after the advantage of Privileges; set them in their places, not in God's room; let none say, *the Table of the Lord is contemptible*, Mal. 1. 7. Nor on the other hand, let not presuming Souls say, *Let us fetch the Ark of the Covenant, that it may save us*, 1 Sam. 4. 3. Alas, what can the Ark of God avail us, if the God of the Ark leave us? Let our dependance be on God in the way of his appointments: Affect not to be above, but go beyond all Ordinances, God is present in all, that we may despise none; he withdraws in some, (sometimes in all) that we may idolize none: when you enter upon a Duty, look up to the blessed Jesus, make Conscience of, yea, make

make it your business to get communion with God therein : If you miss of God in Ordinances, you lose your end ; yea, you lose your Souls : If you find God, glory in the Lord boast not of the Duty or Ordinances ; sit not down in the Porch, but make forward to the Holy of Holies ; press to the City of Refuge, lay your Sacrifices at the Door of the Tabernacle, put your Offering into the High-Priest's hand ; thank God for enlargements, but depend not on them ; If you make your Services your Saviours, you will perish with them ; when you have done all, say, *I am still an unprofitable Servant*, Luke 17. 10. I have but done my Duty ; nay, I have not done my Duty, my best Righteousnesses are not only too scant a Covering, but also *filthy Rags*, Isa. 64. 6. My very Duties as well as Sins may undoe me : yea, I find Hell-Torment the upshot of Privileges ; and further Advancement by Privileges, through a non-improvement of them sinks deeper in Hell, as *Corazin, Capernaum*, Mat. 11. 21, 24. For Privileges to graceless Souls, do take away the Cloak that might cover the foulness of Sin ; and so do rather aggravate than extenuate it, *John* 15. 22, 24. I must therefore look for something else than Privileges, that is, a New Creature.

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Chap. II. *What is meant by a New Creature ; Doctrine raised.*

**T**He main Point in the Text, and which I principally designed, is concerning the New Creature, *καινη κτίσις*, New Creation [*locutio est Christiana*] its a Speech peculiar and proper



proper to the New-Testament dispensation: 2 Cor. 5. 17. *If any man be in Christ, he is a new creature: i. e. If a man be a true Christian, formed to the Gospel Pattern, and Rule, and Ends, he is, and must be, and cannot but be of a new Frame and Stamp: So it was prophesied of Old concerning Gospel Times and Dispensations; Behold the former things are come to pass, and new things do I declare, Isa. 42. 9. ch. 65. 17. Behold, I create new heavens, and new earth; yea, all things new: So here he frames a Work of Saving Grace in the Hearts of all his Saints: It signifies a new, noble, heavenly Disposition, opposed to the antiquated corrupt state of Nature, derived from the first Adam, called the Old Man.*

Que. *Why is this called a Creature?*

Ans. 1. Because it is produced only by the Almighty Power of God, whose peculiar prerogative it is to Create.

2. Because as a Creature, it hath a real Existence as this visible frame of the Universe hath: If there be a Heaven and Earth, there is a new Creation in the Soul of Man; its no Fiction, Chimæra, or Imagination of man's brain.

3. Creation makes a mighty change, so doth this Work of Conversion, [*vehementem mutationem significat*] as Creation changeth a thing from a non-existence to a real Being; so by this Work of Grace, *Old things are past away, and all things become new: But of this more hereafter.*

Qu. 2. *What's meant by New?*

Ans. 1. New, in Scripture-language, signifies  
1. Another,

1. Another, distinct and different from what was before: So *Exod. 1.8. There arose a new King over Egypt*: i. e. another: Thus this New Creature is distinct from the former, as *Caleb* is said to have another Spirit, *Numb. 14. 24.* (i.e.) different and of another Nature, than the rest of the Spyes; yea, what he himself formerly had: Thus it is with the Convert.

2. New signifies Strange, not heard of before, *Numb. 16. 30. If the Lord make a new thing*, if the Earth open her Mouth: an unheard of Wonder, a Prodigy never known before: So say they, *What new Doctrine is this? thou bringest strange things to our Ears*, *Acts 17. 19, 20.* Thus the Work of Regeneration was strange, even to a great Doctor among the Jews, *Joh. 3. 34.*

3. New signifies something secret, hidden, not easily discerned, or not manifest to all, *Isa. 48. 6. I have shewed thee new things, from this time, even hidden things*: And this work of the New Creature, is much hid from the Eyes of others, and sometimes kept secret from a man's own observation, *Job 11. 6. That he would shew thee, the secrets of Wisdom*: And David saith, *In the hidden part thou shalt make me to know Wisdom*, *Psal. 51. 6.*

4. New, imports something excellent, transcendent, admirable, *Psal. 33. 3. Sing unto him a new Song. Psal. 42. 10. Sing unto the Lord a new Song*: i. e. an excellent Song, of the very best you can attain to: Even so this is the chief of God's Works in the world, and renders the Righteous more excellent than his Neighbour: and

*a man of understanding is of an excellent Spirit,*  
Prov. 12. 26. ch. 17. 27.

The Text being thus opened, I shall deduce an Observation relating to the preceeding Words of the Text; *Circumcision avails nothing, nor Uncircumcision*, in this New Testament-Dispensation by Christ. What is it it then that avails? The Answer is, The New Creature; this indeed is available: So this is set in contradistinction to the forementioned Privileges comprehended under this word *Circumcision*.

Doctrine 2. *That a New Creature is only and every way available to the Souls of Men.*

Nothing else can avail any thing to mens Eternal Salvation, but a New Creature; and this is very available.

Understand this of things of this kind or nature: for a New Creature must not be set in competition with the Eternal Love of God, or Blood of Christ, or sanctifying Operations of the Holy Spirit, for application of Christ's purchases to us. A New Creature is but a Creature, and cannot do the Work of the Infinite God, who hath appropriated Salvation-Work to himself; *There is no Saviour besides me, where is any other that may save them?* Hos. 13. 4. 10. It is not any thing done by Man, nor wrought in man, that can save him from divine Wrath, or advance him to Heaven; No, the Lord justifies, sanctifies, glorifies by Christ: All the Causes of man's Salvation, are without him, Eph. 1. 4, 9. 1<sup>st</sup>. There's the Efficient Cause, God's chusing us. 2<sup>dly</sup>. The Material Cause, Christ's redeeming us. 3<sup>dly</sup>. The Formal, the good



good pleasure of his Will. 4thly. The Final, the praise of God's glorious Grace. So then we do not put this New Creature in God's room, as any cause at all of our Happiness, but a necessary Qualification, Disposition, to which Salvation is annexed, or as the Apostle phraseth it, that which accompanieth Salvation: *Heb. 6. 9. Things that accompany Salvation* [*ἐχθρα*] that have Salvation: i. e. comprehend it, are contiguous to it, touch it, have Happiness annexed to it by the indispenſible connexion of Grace and Glory by Covenant-Promise.

But more of this hereafter.

In the prosecution of this Doctrine, I shall speak to these 4 Things in the Doctrinal part of it:

- Viz.* { 1. Shew what this New Creature is.  
2. Why it is so called.  
3. Wherein it is available.  
4. Answer some Queries about it, and so apply it.

1. What is this New Creature?

Answer; In opening this, I shall explain

These 2 things { 1. The Names given to it.  
2. The Nature of it.

1. For the Names or Titles given to this New Creature, which are synonymous Expressions, holding forth the same thing for Substance, are such as these:

1st. Its called the forming of Christ in the womb of a Man's Heart; *Gal. 4. 9. My little Children of whom I travail in birth again, until Christ be formed in you.* Full glad would I be to see this blessed Embryo teamed in your Hearts.

2dly. Its

2<sup>dly</sup>. Its called quickening, *Ephes. 2. 1. And you hath he quickned, who were dead in trespasses and sins.* Alas! what dull Stocks and Lumps of Sin are we, till animated with the spirit of Grace, and quickned by a vital principle? And this is done with Christ, *vers. 5.* by his Resurrection.

3<sup>dly</sup>. Its called Parturition, or bringing forth by spiritual pangs of Soul-travail, New Birth; *John 3. 3. Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God.* Convicting Grace brings a lively and lovely Offspring into the World, better than the product of Nature.

4<sup>thly</sup>. Such Converts are compared to little Children, *Mal. 18. 3. Verily I say unto you, except you be converted, and become as little Children, you shall not enter into the Kingdom of Heaven: i.e.* You must needs have the Qualities and Dispositions both of Infants and bigger Children.

5<sup>thly</sup>. This work of God on the Soul, is called a dying with Christ, and a rising again with him; *Rom. 5. 5. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection, Col. 3. 1.* All real Christians are risen with Christ, hence it is called the *first Resurrection, Rev. 20. 6.* As if they were newly brought out of their Graves, that had been long dead, and useless.

6<sup>thly</sup>, Its called the Image of God on Souls, *Col. 3. 10. And have put on the New Man, which is renewed in knowledge, after the Image of him that created him, Eph. 4. 24. The new man, which after God is created in Righteousness and true Holiness.*

*liness.* This new Creature is a blessed Resemblance of the Trinity of Persons, in the renewing of the Mind, Will and Affections, conform to God.

*7thly.* It is called the Divine Nature, *2 Pet.*

*1. 4. Whereby are given unto us exceeding great and precious Promises, that by these you might be partakers of the Divine Nature: i.e. Of those Divine Qualities, whereby the Soul resembles God, not only as a Picture doth a Man in outward Lineaments, but as a Child doth his Father, both in countenance and condition: As the noble Qualities of an Immortal Soul shew there is a God; so the renewed Faculties shew what that one God is: But more of this hereafter.*

Thus for the Names of this New Creature, most of which are figurative Expressions, denoting this same thing we are now treating of.

2. For the Nature of this New Creature, take this Description of it.

The New Creature is a supernatural Work of Gospel-Grace wrought in the Soul of a Sinner, by the Word and Spirit of God, changing the whole Man from an old state and course into a new, thereby transforming it into the Divine Likeness, and turning the Heart and Life to the rule of the Word, in order to the glory of God, and the Souls present and everlasting communion with him: This is the New Creature.

I confess this Description is long, but I cannot leave out any of the parts thereof.

I shall very briefly open the Branches of this description.

1. For the general Nature of it, I call it a  
Supernatural

Supernatnral Work, for it is above the power of nature to produce it, it comes from above; so he that's *born again*, John 3. 3. Is [*ἀνωθεν γενόμενος*] from above: This perfect Gift comes down from the Father of Lights, James 1. 17. That *Jerusalem that's above*, is the Mother of us all, Gal. 4. 26. This New Creature is no Herb that grows in Nature's Garden; its a Plant of Paradise: *Flesh and Blood cannot so much as reveal this to the sons of men*, Matth. 16. 17. Therefore its no wonder if learned Doctors (such as *Nicodemus*) laugh at such Doctrines, as Fantastical Fancies, and say, *How can these things be?* John 3. 4. Or like *Ezekiel's* hearers, who saith, *Ab Lord God, they say of me, Doth he not speak Parables?* Ezek. 20. 49. For such wisdom is too high for a Fool, Psal. 56. 9. In God's light only must we see light. Experience is the best Mistress in these Cases. *We speak wisdom*, saith the Apostle, *among them that are perfect: But the natural man receives not the things of the spirit of God*, 1 Cor. 2. 6, 14. This New Creature is of a Coelestial Original, and must have an heavenly Interpreter.

2. In this Description, we have the particular Nature of this New Creature; I call it a Gospel-Grace: it is no branch or fruit of the Old Covenant of Works, for the Law maketh nothing perfect: *There was no Law which could give Life*, Gal. 3. 2, 21, 28. But the New-Testament Dispensation, called the Promise; this only produceth the New Creation.

Objection. You'l say, *Had not Old-Testament Saints*

*Saints this New Creature? Doth not David say, Create in me a clean heart? P/al. 51. 10.*

*I Answer; Old-Testament-Saints had a New-Testament-Spirit; for they without us could not be made perfect, Heb. 11. 40. The same Gospel belonged to them and us, and was preached to both, Heb. 4. 2. Abraham saw Christ's Day, they all partaked of Gospel Grace, John 8. 56. both in Justification and Sanctification; they were but different Editions of the same Gospel-Covenant: they were as Children in Minority under Tutors and Governours, Gal. 4. 1, 2, 25. Gospel-Saints as Children at Age; their state was under the Bond woman, in Mount Sinai; Ours is of Jerusalem, which is free. However, that Gospel-Promise, made known in the Old Testament, belongs both to them and us; Ezek. 36. 26. A new Heart also will I give you, and a new Spirit will I put within you: This is the proper Gospel-Work in both Dispensations: and sincere Believers of Old had experience of it, tho' the Veil was upon the Face of Moses, 2 Cor. 3. 14, 15. and the Hearts of Carnal Jews, as it is on all Unbelievers to this day: but Gospel-Grace renews Souls.*

*3. Here's the subject, in which this New Creature is, and that is in the Soul or Heart of a sinner: There's the Seat and Centre of this New Creation; its not meerly external in the Eye, or Foot, or Hand, or Tongue; but its an internal work in the Soul, the Christian is renewed in the Spirit of his Mind, Ephes. 4. 23. Behold, saith David, thou desirest Truth in the inward parts; in the hidden part thou shalt make me*



*to know Wisdom*; Psal. 51. 6. Its called *the hidden man of the heart*, 1 Pet. 3. 4. Not but that it breaks out in Lip and Life: but the Root and Spring lies under Ground, out of the view of the world, as the best Treasures are lock'd up, the best Goods are under Deck, or as Merchants Wares lie in a back Shop, not exposed to the open view of the World: *A Christians Life is hid with Christ in God*, Col. 3. 3. Hence they are called *God's hidden Ones*, Psal. 83. 3. And *the King's Daughter is all glorious within*, Psal. 45. 13. These gracious Souls are like Kings in disguise; and it *doth not yet appear what they shall be*, 1 John 3. 2. But when the Shell is broken, the Pearl will appear: all external Changes in men are but the change of the Clothes; this the change of the Man and his Manners: For *he is not a few that is one outwardly, but inwardly: Right Circumcision is that of the Heart, in the Spirit, not in the Letter, whose praise is not of men, but of God*, Rom. 2. 29, 30. It is wrought by God, and known to God, who alone searcheth and sees the Heart.

4. The Instrumental, or Organical Cause of this New Man, which is *the Word of God*, Rom. 1. 16. This is *the power of God to Salvation*, James 1. 18. *Of his own Will begat he us by the Word of Truth*, 1 Pet. 1. 23. *Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth for ever*. The Word is the Seed, which being ingrafted in the Heart, springeth up in obedience, which is the Flower and visible product of the New Creature; yea, 'tis properly the Gospel-Word: *Moses or the Law*

Law may bring us to the Borders, but *Joshua* leads us into *Canaan*; the terrors of the Law prepare the way, as *John Baptist*, but the Word of the Gospel is the *door of Faith*, that takes Souls by the hand, and leads them into the Chamber of Presence: this is God's method, to work this New Man by a powerful Gospel-Sermon; so saith blessed *Paul*, 1 Cor. 4. 15. *I have begotten you in Jesus Christ through the gospel*; there's the Instrument, *Paul*, I have begotten you; the means, by the *gospel*; the author, in *Jesus Christ*; *faith comes by hearing*, Rom. 10. 14. Prov. 8. 34. Therefore let all lie at the Gates of Wisdom: Expect not this New Creation, if you turn your backs on God's Institutions.

5. The Efficient Cause is the Holy Ghost, *The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us*, Rom. 5. 5. Oh what a gracious Tincture doth the Spirit leave upon Hearts! what a sweet Breath doth it breath into them, which breaths out Love to God and Men! How is this New Creature diffused into all the Faculties of the Soul by the Spirit! This is both a Seal and an Earnest, *who hath also sealed us*, Eph. 6. 13, 14. *and given us the earnest of the Spirit in our Hearts*, 2 Cor. 1. 22. All good is conveyed to us by the Holy Spirit from the Father and the Son, especially this Saving Good of Conversion; we are *born again of Water and of the Spirit*, John 3. 3, 8. and sanctified by the Spirit, *born of the Spirit*, and *are Temples of the Holy Ghost*, 1 Cor. 6. 11, 19. Nothing can search or reach the Heart but the Holy Ghost: *The Spirit searcheth all things, yea, the deep things*  
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of God, 1 Cor. 2. 10. and deep things of Men. An Angel is too short-sighted to see into Man's Heart, too short-handed to reach the Conscience, or make a New Creation: God alone turns Stones into Flesh; *God shall enlarge Japheth, and he shall dwell in the Tents of Shem*, Gen. 9. 27. It is an Act of Power to make a People willing, *Psal. 110. 3.* or Volunteers: *No man can come to Christ, except the Father which sent him, draw him*, Job 6. 44. And God reacheth forth the Hand of the Spirit to attract Hearts to himself.

6. The proper immediate Effect of this Work, that is, a change into a new Frame or Course, by which the Sinner becomes new, or another than what he was before; this is the [*formalis Ratio*] genuine necessary Attendant; yea, intrinsic nature of this which we call the New Creature: 2 Cor. 5. 17. *Therefore if any man be in Christ, he is a new creature, old things are past away, behold all things are become new.* The Faculties are the same, but new Qualities are put in; as in a Lute, the Strings are the same, but 'tis set to a new Tune. In a River, the Water is the same, but 'tis put into a new Channel, the Bowl hath got a new Byass: So the Convert said to the tempting Harlot [*Ego non sum Ego*] I am not I; or as Paul said of himself, *who was before a Blasphemer, a Persecutor: but I obtained mercy*, 1 Tim. 1. 13. i. e. converting Grace hath changed me. Thus the same Apostle saith of the Corinthians, *Such were some of you, but ye are washed, but ye are sanctified*, 1 Cor. 6. 11. Oh what a mighty change doth Grace make! from Lying to Fearing an Oath; from vain speaking,



to Holy Discourse; from carelesness, to the greatest concernedness about Soul affairs; yea, *from Darkness to Light*, Eph. 5. 8. *From Death to Life; from Satan to God*, Acts 26. 18. The Man is now got into a new World, as one observes from Ezek. 11. 19. *I will give them one Heart*; which that I may do, I will cast it a new, in order to this, I will melt and soften it, as one that hath many pieces of old Silver by them, casts them into the Fire, melts them, and molds them into one Bowle: Thus doth God with the divided Heart in renewing it, and framing it for his use.

7. Here's yet further the compleatness of this Change; its not some external Acts, Motions, Conversation, nor only Internal Cogitations, Affections, Workings of the Will and Conscience; but the description goes further, even to the State, Constitution, Relation of the Man; and therefore I add, [changing the whole man from an old state to a new] for every Man and Woman hath a state before God; therefore Paul sends *Timothy, to know the state of the Philippians*, Phil. 2. 19. This imports not a transient Act, but a settled abiding Frame, continued Relation: Sinners *are by Nature Children of wrath*, Eph. 2. 3. Limbs of Satan, Heirs of Hell; this new Mold makes them Children of God, Members of Christ, Heirs of Heaven; yea, it puts them into an habitual tendency towards Heaven, and heavenly things, which is a kind of a second Nature in them; this moves the holy Soul (acting like it self) as naturally upwards, as a Stone moves downward,

therefore its called a *Divine Nature*, 2 Pet. 14. the acting follows the being of a thing: *Make the Tree good, and the Fruit will be good*, Mat. 12. 33. If a Watch be not well made, it will never go well: They say of the Peacock, roast him as much as you will, yet when cold, his Flesh will be raw again. So force a Carnal Heart to the highest strain of seeming Piety, yet it will come to its old Complexion, because there's not a new Nature: fill a Pond full of Water, it will abate if there be not a Spring to supply it: The New Creature is united to Christ, and *receives grace for grace*, John 1. 61.

8. Here's the Pattern, Copy, Example, according to which this New Creature is moulded, [it is the Soul's being transformed into the divine likeness] this Image of God consists in Knowledge in the Intellectual Faculties, Righteousness in the Will, Holiness in the Affections: Col. 3. 10. *And have put on the new man, which is renewed in knowledge, after the Image of him that created him*, Eph. 4. 24. *That you put on the new man, which after God is created in Righteousness and true Holiness; or holiness of truth*. As the Work of Grace in the Heart is a true Copy or Transcript of the Divine Image, they agree as the Face in the Glass doth, with the Face of the Man that looks in it, or as the Image in the Wax with the Sculpture in the Seal, from which it is derived: Godliness is Godlikeness [*Sūmma Religionis est imitari quem Colis*] The Summ and Substance of our Religion is to imitate whom we worship: not that its possible to be like God with a perfection of degree,

gree, but Sincerity ; *Be ye perfect, as your Father in Heaven is perfect*, Mat. 5. 48. A Child hath the parts of a Man, though not the bulk ; for the New Creature is in a daily increase, and tendeth to perfection, as a small Seed hath virtually the bigness of a grown Tree, though little in its self : But the Christian is like God ; man only can beget a man like himself : So the Spirit only doth beget the Christian like

God. Now Divines, take notice of a double Likeness, a bare Similitude ; Snow and Milk are both white alike, yet are not the Image

*Journal Christian, Bemon, part 2. pag. 173.*

one of another, 2. Derivation, deduced from another, and so the Picture which is drawn every Line by the Face of a Man, this is properly the Image of a man, after whose Likeness it is made: Thus by Holiness, the Christian becomes the Image of Christ ; *Rom. 8. 29. Whom he did foreknow, he also did predestinate to be conformed to the Image of his Son.*

9. There's the Rule of this New Creature, which is expressed, by [turning the Heart and Life to the Rule of the Word] ; this either refers to the manner of framing the New Creature, or the Rule by which the New Creature acts and moves, being once formed : As to the former, the New Creature receives the Stamp, Signature, and Impression of the Word : *Rom. 6. 17. But God be thanked, that ye were the servants of sin : But ye have obeyed from the heart that form of doctrine which was delivered unto you : Or as it is more properly in the Greek [εἰς ὅν παρὰ δόξαν τύπον διδάχης] into which you*  
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were

were deliverèd ; *i. e.* the Soul is the Metal, the Word is the Mould, into which the Sinner is cast, and thereby receives a new Stamp, formed into a new Shape, which naturally issues it self into a new course of Life, according to Scripture-Rule : This immediately after my Text, *ver.* 16. is called the Canon, or Rule of the New Creature ; for 'tis added, *As many as walk according to this Rule, or Canon* [τῶ να-  
1891 τέτρ] *Peace be on them* : This is that *Cynosura* or Square that Architects have in their Building, to level the Stones and Timber suitably [ut singulae partes justa Symmetria cohaereant. Calvin] that all the parts of the Edifice may agree by a just proportion ; thus must, thus will the Christian do, his desire and design is to lie Square to the Word of God, to have respect to all God's Commandments, Psal. 119. 6. *To walk in all the Commandments and Ordinances of the Lord blameless*, Luk. 1. 6.

Every Child of God is taught by God to walk by Rule : All Callings have their proper Rule ; the Physician studies *Galen* ; the Lawyer his *Littleton* ; the Philosopher his *Aristotle, Plato* : yet in all Professions men may vary in their Methods, in the same Calling, because no Rule is so perfect, but another may add to it : But the standing Rule of God's Word, is perfect, Psal. 19. 7. *able to make the man of God perfect*, 2 Tim. 3. 17. Nothing must be added to it, or taken from it. The Christian is both drawn and determined by its authority more then by a whole team of humane Arguments.

10. *Lastly*, here's the End of this New Creature,

ture, which is twofold, [1. the Glory of God : 2. the Soul's present and everlasting Communion with him :] Both these are wrap'd up together, and are very consistent ; yea, cannot be separated. Now God's Glory is promoted by the New Creature ; 1. In this World ; 2. In the other.

1. In this World the New Creature is only capable of glorifying God ; such a Soul is planted in Christ the true Vine, and *glorifies God by bringing forth much Fruit*, John 15. 8. *Being filled with the Fruits of Righteousness, which are by Jesus Christ, unto the glory and praise of God*, Phil 1. 11. The chief design of the true Christian and new Creature, is to promote the glory of God, actively and passively ; this is the first Petition in the Lord's Prayer ; and the first right Step the converted Soul takes Heaven-ward ; and he is content to be vilified, so God may be glorified ; and if God be glorified by others, what ever become of him, he rejoiceth, as *Paul*, in preaching Christ by others, to preach down his credit, *Phil. 1. 18*.

2. And in the next World, this New Creature will raise a glorious Monument, to the glory of *Jehovah*, *When he shall come to be glorified in his Saints, and admired in all them that believe*, 2 Thes. 1. 10. The New Glory of this Creation will reflect more glory to the Author, than that of the old one : Oh what a glorious Sight will it be to see so many glorious Stars in the Firmament of Glory, borrowing their Light from and reflecting Light to the Sun of Righteousness.



2. The New Creature is the only Person on Earth that's qualified for Communion with God ; he only can say, *Truly our fellowship is with the Father, and with his Son Jesus Christ,* 1 John 1. 3. 'Tis this New Creation that raiseth this clod of Clay above the Earth, and ingageth the Heart to approach to God, while others *worship afar off,* Jer. 30. 21. Exod. 24. These Holy Souls are they that worship in the *Temple of God, and the Altar,* Rev. 11. 1. Psal. 148. 14. God admits them into his Presence, as a People near unto him : this is the Person that only sanctifies God's Name in his Worship, and is satisfied with the fatness of God's House : here's the blessed Merchant that trades in rich Pearls, that goes from Port to Port, from Ordinance to Ordinance ; not to see Places, but to take in his Lading of Communications from God, of Graces, Privileges, Assurance and Comforts.

Thus I have briefly opened the nature of this blessed Work of the New Creature.

Chap. III. *Why this is called a New Creature? A Parallel betwixt the Old Creation and this New Creation.*

2. **T**HE Second general Head in the Doctrinal Part, is briefly to give the Reasons why the Holy Ghost gives this Saving Conversion the Title of a *New Creature*, or (as the Word is) of this *New Creation*. Now the Answer is, Because in many things it bears some proportion and resemblance with the first spacious Universe  
of

of Heaven and Earth, this magnificent Structure. I shall run the Paralel betwixt them in these 12 Particulars, for the Information of our Judgments.

1. God is the first and only Cause of the Creation of the World, not Angels or created Intelligences, who though they be mighty, yet are not Almighty; its the peculiar prerogative of *Elohim*, the infinite God, to create: God orders the *Jews* in *Babylon* to repeat that famous Sentence in the *Chaldee* Language, to confute their Idolatry, in *Jer.* 10. 11. *Thus shall ye say unto them, the Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens.* The Reason is given in the Hebrew Language, *Ver.* 12. *He hath made the Earth by his Power; he hath established the World by his Wisdom, and hath stretched out the Heavens by his discretion.* In the busi-

ness of Creation, Divines say, [*Deus est causa Simpliciter in Creatione, at Effendi hoc in aliis*] God is the only

*Vid Weem's Image of God in Man, p. 3.*

Simple Cause in Creation, but in his other Works, he is only the Cause of being this or that: So none can create this New Man, it may be said, *Have we not all one Father? hath not one great God created us? We are God's workmanship, its the same mighty power that raised Christ from the Dead that gives Faith to the Souls of Men, and quickens the Dead, Mal. 2. 10. Eph. 2. 10. Eph. 1. 20. Rom. 4. 17.*

2. God made all things of Nothing, *i. e.* of things that had no Existence before he made them; *He calleth those things which be not, as though*

*though they were*, Rom. 4. 17. Indeed they tell us that [Nothing] is taken in a threefold Sence ; 1<sup>st</sup>. Its taken privatively, so an Idol is nothing, 1 Cor. 8. 4. *Isa.* 40. 17. i.e. it hath no Divinity in it ; 2<sup>dly</sup>. Comparatively, so all the World is nothing before God ; 3<sup>dly</sup>. Nothing Negatively or Simply ; so there was no Fruit upon the Fig-tree, *Mark* 11. 13. In this Sence God made the World of Nothing ; there was no Præexistent Matter for God to work upon : Just thus in the New Creation, when God comes to work upon a Sinner, he finds no Principle of Grace, or inclination to good in him : *I know*, saith blessed Paul, *that in me, that is in my Flesh, dwelleth no good thing*, Rom. 7. 18. Nay, there is much Evil in us, yea, yet worse, there's antipathy to what is good, within our naughty Hearts : Thus as in the First Creation, God produceth an habit from the negation : he works a Principle of Grace where there was no such thing.

3. God made all things by Christ, his infinite and co-eternal Son : *All things were made by him*, (i. e. by this Essential Word) *and without him was not any thing made that was made*, John 1. 3. *By him were all things created, visible and invisible*. By this Heir of all things he made the Worlds, both according to the Matter and Form thereof, *Col.* 1. 16. *Heb.* 1. 2. And thus it is in the New Creation, for *we are his workmanship, created in Christ Jesus unto good Works*, Eph. 2. 10. As Christ is the First-born of the Creatures, after whom the New Creature is formed ; for God in his naked Majesty is invisible,

visible, not obvious clearly either to corporal Eyes or humane Minds, but Christ is the express Image of his Person, *Heb. 1. 3.* and manifests the glorious Perfections of the infinite God: That *as we have born the Image of the earthly Adam, we should bear the Image of the heavenly,* 1 Cor. 15. 45, 49. That is Christ; thus in the Incarnation, God was Man; in Regeneration, Man becomes like God.

4. God created all things with a Word: So saith the Apostle, *Through Faith we understand, that the Worlds were framed by the Word of God,* Heb. 11. 3. God's [*Fiat* or] Let it be, produced the whole Fabrick of Heaven and Earth: *By the Word of the Lord were the Heavens made, and all the Host of them, by the Breath of his Mouth,* Psal. 33. 6. Art needeth many Helps; Nature needeth few; God needeth none; nor doth use any Instrument in the Creation, for nothing can intervene betwixt the First Cause and the First Effect; it is an immediate Product of his arbitrary Will and Pleasure. So it is in this New Creation, *James 1. 18. Of his own Will begat he us with the Word of Truth.* God speaks the Word, and the Sinner is converted. If it be said, That Ministers are Instruments in Conversion. I Answer, But still they are nothing, *neither is he that planteth any thing,* 1 Cor. 3. 7. They need God; God needs not them, he can do his Work without them; yea, in the first Infusion of a Principle of Saving Grace, there's nothing of Instrumentality; its done Immediately.

5. God

5. God made all things good and perfect at first, 1 Tim. 4. 4. Gen. 1. 31. Every Creature of God is good: And God saw every thing that he had made, and behold it was very good, *quia nec temere nec frustra factum*] nothing was made either unadvisedly or to no purpose. A thing may be said to be good, as it is correspondent to the Idea of the Divine Wisdom, or as it is fit for that use to which it is designed, and for which it serves: It needs not be enquired, whether God could not have made the World, or its parts, better or more perfect; for if we consider the World in respect of the whole; so it is perfect both as to its degrees and parts: But as to its parts severally, God could have made them better; as in a Camp, there are Captains, Souldiers, and a General; in some respect if a Souldier were a Captain, he were better, but in respect of the whole Camp, (which consists of Superiors and Inferiors) he is better as a Souldier. So in this New Creature, it is perfect in its kind, in subserviency to God's great Ends, though defective in point of degree in this World: hence God's Children are said to be not perfect, as *having not attained*, Phil. 3. 12. *Yet they are perfect*, Ver. 15. To be sure this New Creation is good, as will appear anon.

7. Though God from Eternity purposed to create the World, yet the World was created but in Time, not from Eternity, Gen. 1. 1. *In the beginning God created the Heaven and the Earth. God worketh all things according to the Counsel of his own Will*, Eph. 1. 11. Its true, all things had a kind of Being in God, as in the Cause,



Cause, whence all things flow, in the Eternal Mind, or Idea, according to which all things were framed; but they had not their real or actual Existence, till God in his Wisdom thought good to produce them: *In thy Book, saith David, Psal. 116. 16. were all my Members written.* Thus it is in this New Creation: God hath a Book of Life, and such as are in the Book of Life, shall in time be savingly Converted, Called, Sanctified, Justified, Glorified. Thus runs the Golden Chain, *Rom. 8. 29. 30. As many as were ordained to Eternal Life, shall believe: All such as the Father gives to Christ, shall come to him, John 6. 37. He hath chosen us in Christ before the Foundation of the World, that we should be holy, Eph. 1. 4.* So then this New Creation in time, is the result and effect of God's determination before all Time: see *2 Thes. 2. 13.*

7. The Creation of the World was gradual, both as to Time, and as to Manner: In point of Time, God made the World in Six Days, *Gen. 1.* Not but that God could have dispatch'd all in a Moment, but for sundry weighty Reasons he took every day a moment to do the work of that day in: Thus God is perfecting this New Creation all the time of a Christian's Life: and for his manner or method of working, God proceeded from imperfect to perfect; first God made a confused Chaos, then he made the Elements, then [*orta ex Elementis*] what ariseth from them: First he made things without Life, then things having Life: Man, that was the Master-piece of the whole Creation, he made the last. Even thus doth Grace proceed in the  
New

New Creation ; he first forms a Chaos, some confusion of Spirit, by a legal Work, first comes a Spirit of Bondage, to fear, then a Spirit of Adoption, Rom. 8. 15. First some glimmering Light in the Mind, then the Day-Star ariseth in the Soul, 2 Pet. 1. And the Sun of Righteousness comes with healing under his Wings, Mal. 4. 2. And the Grace of God grows, till the Christian comes unto a perfect Man, unto the measure of the Stature of the Fulness of Christ, Eph. 4. 13.

8. The first thing that God created, was Light, Gen. 1. 4. God said, Let there be Light, and there was Light: In this he proceeds from total Privation to Habit: it is hard to describe this Light, possibly it was a bright lucid Body, like the Fiery Cloud in the Wilderness, giving imperfect Light, successively moving over the several parts of the Earth, and afterwards condensed, increased, perfected, and gathered together in the Sun; the Apostle applies this to the workings of God's Spirit in converting a Sinner, 2 Cor. 4. 6. For God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the knowledge of the glory of God in the Face of Jesus Christ. The first thing a Limner draws in a Picture, is the Eye: the first Lineament of this gracious new Man, is Saving Knowledge: God will not dwell in a dark House, and therefore first he beats out Windows, in his Habitation, without knowledge the heart is not good, Prov. 19. 2. The Devil's Kingdom is a Kingdom of Darkness; Christ's of Light: Converting Grace delivers us from the power of darkness, and translates us into the Kingdom of

of his dear Son, Col. 1. 13. which is a State of *marvelous Light*, 1 Pet. 2. 9.

9. God created some things Actually, other things Potentially, or Virtually, Gen. 1. 11, 12. And God said, *Let the Earth bring forth Grass, the Herb yielding Seed, the Tree yielding Fruit.* Some things were made in their first Principles, Production of Fruits in their proper kind, as from Bees, Honey; from Vine, Grapes, and thence Wine; Oyl from the Olive, &c. Thus it is in the New Creation, God plants a Seed, an Habit of Spritual Life, which of its own Nature inclines the Christian to Acts of Holiness: In every Habit there is a propensity to act; so *Faith worketh by Love*, Gal. 5. 6. Repentance brings forth *Fruits meet for such a Principle*, Matth. 3. 18. Heavenly Acts are the genuine Fruits of a Saving Grace, yea, inseparable Companions.

10. The same Hand that created, doth uphold the Creature: also, it would crumble into its primitive nothing: So God upholds all things by the Word of his Power, Heb. 13. He doth not as an Artificer, who makes a Clock, a Watch, a Ship, or other Machin, and leaves it to others to wind it up, or maintain it; but a divine Maintenance is vouchsafed to every Creature, which God hath made; Creatures are but Shadows to the Body; or as the Reflection of the Glass which vanisheth, when the Face is turned away: Psal. 104. 29. *Thou hidest thy Face, they are troubled; thou takest away thy Breath, they die, and return to the Dust.* In the Chain of Second Causes, God stands at the upper end, and actuates every thing thereof by his Influency: *Hos.*

2. 21, 22. *I will bear the Heavens, and they shall bear the Earth, and the Earth shall bear the Corn, and Wine, and Oyl, and they shall bear Jezreel:* Thus it is with the New Creature, Assisting-Grace supplies and actuates Received-Grace in every Duty and Exercise, *without Christ we can do nothing*, John 15. 5. We must lean upon our Beloved every step of the way, or we fall, *Cant.* 8. 5. Nothing will go forward without a daily Supply of the Spirit of Jesus Christ, *Philippians* 1. 19.

11. God had Glorious Ends in the Work of Creation: *The Lord made all things for himself*, Prov. 16. 4. For his Service and Glory: Thus the four and twenty Elders acknowledge, *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created*, Rev. 4. 10, 11. All Creatures have a tendency towards their Original, and thereby declare that God is their Supreme Cause and ultimate End; as all Rivers come from the Sea, and run back into it, *Eccels.* 1. 5, 6, 7. Every Creature leads Man to God; for, Rom. 11. 36. *of him*, [as the Efficient Cause] *through him*, [as the Conserving Cause] *and to him* [as the Final Cause] *are all things, to whom be glory for ever, Amen:* Yea, further, *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-work*, Psal. 19. 1. Every Creature hath a legible Character of God's Power, Wisdom, Goodness ingraven upon it; and hath a Mouth to preach something of the Magnificence of its Creator; yea, the visible Creature leads man to its visible maker;

nay,

may further, by that supply that the Creature affords to Man, it gives him abundant Cause of glorifying God; hence saith the Apostle, 1 Cor. 10. 31. *Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.* Much more doth the New Creature work directly to the attaining of God's high and glorious Ends, as might be demonstrated; 1. By its accomplishing God's pleasure, Holiness is according to his Will; 1 Thes. 13. 2. By working the Soul Godwards, it sets the Affections on things above, Col. 3. 1, 2. 3. As it evidently demonstrates all God's glorious Attributes, as being the lively Picture of the Deity ingraven on the Soul; 4. And doth contribute much to the Soul's advancing the glory of God; as we shewed before.

12. The whole Creation shall be burnt, 2 Pet. 3. 10, 12. *The heavens shall pass away with a great noise, the Elements shall melt with fervent heat, the Earth also, and the works that are therein shall be burnt up.* Not that this glorious Structure shall be annihilated, or turn'd into its first nothing, I cannot think so; but it shall be purified, clarified, and defecated from the filthy Dregs that Sin hath stained it with: So I find *Amesius* say, [*Elementa non erunt sublata, sed mutata et purgata*] the Elements shall not be quite taken away, but changed, and purged: the Substance shall remain, only the corrupt qualities introduced by Sin, shall be purged away: For,

1. In Peter 'tis said, The Heavens and the Earth

*De mundi Elementis hoc unum dicam, absumptum iri tantum, ut novam qualitatem induant, manente Substantia, Calvin, 2. Pet. 3.*



Earth are kept in store, reserved unto Fire against the Day of Judgment. Now, Fire turns combustible Matter into its own Nature, but doth not quite consume its matter it feeds on, but purifies things: all melting of Metals, is not annihilating of them.

2. Scripture rather asserts a mutation or changing of these material Heavens and Earth, then total abolition: *Psal. 102. 25, 26. Yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed.* The 70 render it [ἐκίξας] Thou shalt fold them: and thus the Apostle translates this Text, *Heb. 1. 12. As a vesture shalt thou fold them up, and they shall be changed:* Alluding to a Garment, or a Book, or Scrawl of Parchment, when its folded up, there's no Letters or Words visible; thus it passeth away by a notable change.

3. The whole Creation lies under the Curse and sad Effects of Sin, which by a kind of natural Instinct, it longs to be delivered from: See *Rom. 8. 20, 23 The whole creation groaneth and travaileth in pain together until now, &c.* [*Calvin saith, hunc licum accipio, nullum esse Elementum, nullamve mundi partem, quæ non veluti præsentis miseriæ agnitione tacta, in spem Resurrectionis intenta sit*] there's no Element, or part of the World, but is touch'd with the sense of the Creature's misery, and longs for the hoped for Resurrection: and surely God will not frustrate its expectation.

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*Obj. Job 14. 12. So Man lieth down, and riseth not, till the Heavens be no more.*

*Ans. i. e. Not for the uses they are now for, the Heavenly Luminaries are but for the Terrestrial Bodies, Gen. 1. 15, 16. But in that other State, there's no need of Sun, or Stars, as now, Rev. 21. 23.*

*Qu. What Use will Heavens and Earth be then of ?*

*Ans. As an Everlasting Monument of God's Power, Wisdom, and Goodness, and possibly righteous Men shall dwell in this New Heaven and Earth, and contemplate God in his glorious Works : 2 Pet. 3. 13. so Righteous is taken for Persons, Isa. 1. 21. That New World shall be possessed only by Saints ; no Sinners with them.*

*Now if we apply all this to this New Creation whereof we are treating, it will exactly square thereto : Grace shall continue, He that loveth the will of God, shall abide for ever, 1 John 2. 17. This Principle is an immortal Seed ; and shall be cleansed from all Dregs of Sin, and the Fruits thereof : and the Spirits of Just Men shall be made perfect, Heb. 12. 23. Yea, their Bodies shall be made like unto the glorious Body of our Lord Jesus, Phil. 3. 21. And though they may pass through the Fire, 1 Cor. 3. 13. (not of Popish Purgatory) of affliction, or of the spirit's refining, yet they shall lose nothing but Dross, and shall come forth as Gold.*

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But this New Creation is; 1. Better; 2. More difficult then the Old.

1. Its better, though the first was perfect in its kind, yet this is a more excellent Workmanship, being of a more pure, refined, spiritual Nature, and repairs what was decayed in the Old, and brought about with more transcendent Love and Good-will, and hath a tendency to an Everlasting Concernment of precious Souls in the other world: But of this more anon.

2. This is a Creation in some respects more difficult then the former was. This may seem a Paradox, that the framing of this new Creation in the Heart of a Sinner, is a greater work, and of more difficulty, then that of making this great Universe, Heaven and Earth: mistake not, this difficulty is not [*respectu Dei, sed rei*] not in respect of God's Omnipotency, to whom all things are possible and easie: but with respect to the thing it self, and our consideration of it, this appears to our apprehension in these four Respects.

1. When God made the World, he met with no opposition; he Spake the Word, and none said no to it, by contradiction: But in this New Creation, the World, the Devil, and Corruption within opposes this work, sometimes custer in Sin; however the *Carnal mind is enmity it set against God*, and fights against him, *Rom. 8. 7.*

2. When God make the World, it cost him but the speaking of a Word, as was said; but



in order to this New Creation, it cost him dear, even the giving of his own Son to become Man, to live a Life of Sorrow, to endure the painful, shameful, cursed Death of the Cross, that Sinners might be reconciled to God, and become like God.

3. When God made the world, he needed, no, nor used any Instruments, in order to the effecting that Work. But in this of the New Creation, he sends Ministers labouring, travelling, and long waiting on Sinners, to work on mens Hearts; he chose Men like themselves, endues them with Gifts, gives them Compassionate Hearts, weeping, beseeching with earnest Intreaties to come in; yet that will not do, except the Spirit strive and prevail.

4. When God made the World, all was finished in Six Days: *Heaven and Earth were finished, Gen. 2. 1. And all the Host of them,* needed not a second hand to compleat them: But he is carrying on this work of the New Creation many Years, the whole Life of the Christian, if he live a hundred Years, it will be still defective in point of degree, and never compleat, till the Soul be landed in Heaven.

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Chap. IV. *Wherein the New Creature is available to Souls.*

**T**He third main Head in the Doctrinal part, is to demonstrate, wherein this New Creature is only and every way available to the Souls of men.

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two Caveats by way of exception; the first refers to the Kind; the second, to the End of this availableness.

1. For the Kind, we must beware how we put the New Creature in the room of Christ: it is not so available as our blessed Lord Jesus is, who is the only *Foundation, on which the Church is built*, 1 Cor. 3. 10. And *able to save to the uttermost*, Heb. 7. 25. No Creature must be set up in competition with him, for *there's no Salvation in any other*, Acts 4. 12. And herein I am afraid the *Quakers* are guilty of a gross Hereſie, who call us from a Christ without us, to a Christ within us: yea, it hath been a dispute in the Plantation, called *Pensilvania*, whether we must believe only in a Christ within us, or a Christ both within and without us, and it was carried mostly in the former Sence: But let no man be drawn from placing his intire confidence in Christ the Son of God, both God and Man in one Person, who suffered Death on the Cross, to make attonement for Sinners, and now *sits on the right hand of God to make intercession for us*. 2. If by a Christ within, they mean that called Light within, either Free will or Natural Conscience, or a power to help our selves without special Grace, its an exploded Error, and it's to be feared, the Jesuits deliver their Popish stuff out of these mens Mouths with refined Language. 3. If by Christ within, be meant Christ's Person in the Believer, that he is Christed or Goded, 'tis blasphemy. 4. If by this expression, *Christ within us, the hope of glory*, Col. 1. 27. or *Christ dwelling in our hearts by faith*, Eph. 3. 17.

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It is as the Sun is in the House, when the Beams or Rays thereof shine into it: So Christ dwells in Souls by his Spirit, *Rom. 8. 9.* and its Graces; and this is that which is called the *New Creature*, and this is but a Creature, and a weak one, full of imperfections; its a Vein of Gold embased with Earth and dross, not to be trusted to: The Bride may highly prize her Husband's Picture, if like him, and drawn by his Hand; but it is ridiculous to dote on that, and slight her Husband; and when she wants Money or Clothes, to go not to her Husband for them, but to his Picture: Surely, our Lord will not take it well, if men honour his Image, to the dishonour of his Person: the Original is one thing, the Copy is another: Christ the object of our Faith and Grace, and the Fruit of his Spirit are different: Grace in the Heart is not so available as Christ in Heaven. Let every thing have its due place.

2. That which refers to the End, is this Negative, that the New Creature is not ordained to have a direct tendency to the justification of a Sinner; God did not appoint it for that End: That is Faith in Christ, *Rom. 3. 20. 21, 22.* in his Blood, Merits and Satisfaction to Divine Justice, apprehended by Faith alone: And this excludes not only Man's merits, but any gracious Habits wrought in man, or good Works done by man; nay, it also excludes Faith it self as the work of man, any otherwise then as laying hold on Christ's Righteousness. But this I affirm, that this New Creature, or the best Inherent Righteousness cannot justify a Sinner before God's Tribunal: For a *Man is not justified by*



*the works of the Law, but by the Faith of Jesus Christ, Gal. 2. 16.* And lest any should say, it was by the Works only of the Ceremonial Law, its apparent the Apostle includes the Moral Law, that observance thereof cannot justify; for the *Gentiles* were never bound to the Ceremonial Law, yet he proves both *Jews and Gentiles to be both under sin, Rom. 3. 9.---2. 28, 30.* and both alike justified by Christ in the way of believing: But *where there is no Law, there is no Transgression, Rom. 4. 15.* Besides, that Law that shews Sin, is the moral Law; *For by the Law is the knowledge of sin, Rom. 3. 20.* And 'tis that Law that drives us out of Self to Christ, and therefore it can never justify us: God hath nailed up that Door, that none since the Fall, can enter into Happiness by Law-Righteousness; This way to Heaven, is like the Northern Passage to the *Indies*, whoever attempts it, is sure to be frozen up before he gets half way thither.

Obj. *But if a legal Righteousness by our own strength will not justify a Sinner, yet this New Creature, or the habit or exercise of Evangelical Righteousness will surely justify?*

The Apostle himself Answers, No; and he instanceth in two famous Saints in the Old-Testament, the one is *Abraham*, the other *David, Rom. 4. 1, 6.* Faithful, Holy *Abraham*, though no Idolater, but circumcised, offering his Son, must not glory in any Habit or Acts of Grace. And *David*, though a Man after God's own Heart, yet saith, *Enter not into judgment with thy servant, for in thy sight shall no man living be justified,*

ed, Psal. 143. 2. *If the Lord mark iniquity, who can stand?* Psal. 130. 3. *Holy Paul dare not stand in his own Righteousness at God's Bar; but in the Righteousness, which is of God by Faith,* Phil. 3. 7. 8, 9. Indeed this imparted or inherent Holiness, was infused into the Soul for other Ends than to justify a Sinner before God from the guilt of any one Sin: and yet this New Creature is very available to the Souls of men in these 12 cases.

1. This New Creature rectifies the Soul's Faculties, that were marred by *Adam's Fall*: The former Structure, though once a famous Edifice, by the Fall was not only tottering, but a ruinous House, and lies in Rubbish; this New Creation re-edifies it in a more stately sumptuous manner: yea, it is richly adorned thereby, *Prov. 1. 9. They shall be an Ornament of Grace unto thy Head, and Chains about thy Neck,* *Prov. 12. 26. ch. 17. 27. Thereby the Christian is more excellent then his Neighbour, and of an excellent Spirit, more excellent then himself was; he is by this become like the Angels, yea, like God himself: and though he be short of Adam in the degree of Grace; yet upon better terms, in point of duration: and now great Grace is upon all true Believers, Acts 4. 33. Man by his Fall became like the Beasts that perish, Psal. 49. 12. But this New Creature makes him better then other men. All men are level as to God, till this New Creation sets a divine Stamp on some: The tongue of the Just is as choice Silver, but the heart of the wicked is little worth, Prov. 10. 20. God only hath*

hath Sovereignty and Authority, to rate his Creatures: this is the Estimate he sets on his.

2. This New Creature is the fruit and Evidence of Electing-Love; this is the legible print of God's Heart from Eternity: *He hath chosen us*, Eph. 1. 4. *that we should be holy*: This is the proper product of free undeserved Grace, Gal. 1. 15. *God calls by his Grace*; This is the glorious display of his Banner of Love over Souls. In the Old Creation there was the strength of God's Arm; in this there is the working of God's Bowels: God found all mankind alike involved in Sin and Misery, but *Grace makes some to differ from others*, 1 Cor. 46. 7. As a curious workman seeing a Forrest overgrowing his Ground, marks some Trees, designing to make of them some rare pieces of workmanship; thus God carves his own Image on a common Log, and sets it apart for himself; this is an act of discriminating Love, and when the Sinner sees it, he must cry out, *Who am I, O Lord God, that thou hast brought me hitherto?* 2 Sam. 7. 18. *By the Grace of God I am what I am*, 1 Cor. 5. 10. This, this is a *shedding abroad his love in my Heart*, Rom. 5. 5. I read Love in every Line and Letter of this new Impression: and doth not this avail a Soul much?

3. This New Creation consecrates the Soul to be a receptacle for God, and renders the Person acceptable to him: God dwells in the humble and holy Heart, *Isa. 57. 15*. There only he takes up his lodging, when he hath perfumed the Heart with Mirrh and Frankincense, *Cant. 3. 6*. He lays himself in that sweet Bed:

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Having builded this Mansion-House, it becomes an habitation of God through the Spirit: a Temple of the Holy Ghost, Ephes. 2. 22. 1 Cor. 6. 17, 19. God hath two Thrones in Heaven, and in an Holy Heart: The Soul and Body is a Sacrifice holy and acceptable to God, Rom. 12. 1. Happy Soul, that is thus owned by the Great God: no matter if men reject you, if God accept you: if men desert you, yet if God possess you, you are are happy: when God casts out the Devil's baggage, and saith, *This is my Rest for ever, here will I dwell, for I have desired it*, Psal. 132. 14, 15. No bad House will be kept there where God dwells, for he makes all welcome; this is available.

4. The first instant of this New Creation, commenceth a Communion with God; this is a consequence of the former, and the peculiar privilege of a Saint, *Truly, our fellowship is with the Father, and with his Son*, 1 John 1. 3. This communion with God, is a mystery to most men: Every one that hangs about the Court, doth not speak with the King: many meddle with Duties, but meet not with God: *It is good for me to draw nigh to God*, Psal. 73. 28. How oft doth the Christian cry out, *Oh when shall I come and appear before God?* Psal. 63. 2. This New Creature puts a Bias in the Soul God-wards, it naturally mounts the Soul upwards, to ingage his heart in approaching to God, Jer. 30. 21. And the Lord meets him that rejoiceth and worketh Righteousness, Isa. 64. Birds cannot converse with Men, there's not a suitableness of Nature; an Hypocrite cannot, *dare not come before God*, Job 13. 16. But a Saint dare draw near with boldness through Christ;

Christ ; for he is like God, and [*communio fundatur in Similitudine*] Communion is founded in Similitude.

5. This New Creature evidenceth a Soul's interest in Christ, and his union to him ; yea, puts the poor Believer in a capacity of sucking Influence from him, as the Child in the Womb draws nourishment from the Mother's Navel ; this Churches Navel never wanteth Liquor, *Cant. 7. 2.* It is this New Creature that evidenceth our interest in Christ : *If any man be in Christ, he is a New Creature, 2 Cor. 5. 17.* This was one End of our Lord's giving himself for us, to *purchase to himself a peculiar People, Tit. 2. 14.* Christ's Cross was both an Altar and a Laver, to expiate, and to purge, to sanctifie and justifie : you shall find continual supplies of Grace from Christ, and of his fulness receive *grace for grace, John 1. 16.* The New Creature hath a constant Spring to feed it, to recruit it in its decays, God still saith, *My Grace shall be sufficient for thee, 2 Cor. 12. 9.* So he becomes indefectible, the New Creature needs not to fear famishing, having these Breasts of Consolation to suck, *Isa. 66. 11.* and as a Storehouse to go to ; so saith the Apostle, *1 Pet. 5. 10. The God of all Grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you :* Surely then this New Creature avails much.

6. The New Creature is the inlet to true Joy, Peace, Satisfaction ; though in its first Infancy, there be a casting down, yet it is in order to a  
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lifting up: Light is sown for the Righteous, *Psal. 97. 11.* It may for a season lie in the Furrows of Gospel-sorrow: *They that sow in tears, shall reap in joy, Psal. 126. 5, 6.* Just like the Pangs of a Child-bearing Woman, that end in comfort, *John 16. 21.* The Kingdom of God is righteousness, peace, and joy in the holy ghost: *Rom. 14. 17.* all Joy comes in at this Door: that's but a Bastard, yea, diabolical Peace, that is not a Companion of the New Creature; *when a strong man armed keepeth the Palace, his goods are in peace, Luke 11. 21, 22.* The Palace is the Heart, the Goods are the Soul's faculties; the Strong Man is the Devil: the Soul hath never quiet day in God's way, till Satan be dispossessed, and a rightful Lord introduced, that is, our Lord Jesus. Its true, there are oft Furrows in the Face of the new Creature, but they are for Sin, and for want of the Sence of its inbeing; but in God's time, *he will rejoyce with joy unspeakable and full of glory, 1 Pet. 1. 8.* Yea, sorrowful Sufferings will at last yield the peaceable fruits of Righteousness, *Heb. 12. 11.* And is this worth nothing?

7. This New Creature hath all things profitable entailed upon it: *Godliness is profitable to all things: yea, Godliness with contentment, is great gain, 1. Tim. 4. 8---6. 6.* All the good things of Heaven and Earth, are made sure by Covenant-title to this New Creature: *All things are yours, saith God, 1 Cor. 3. 21.* Every thing turns to advantage: the Christian is the true Chymist, to extraet Gold out of every thing: *All things work together for good to him, Rom. 8. 28.* though not singly,

singly, yet joyntly, in composition with other Ingredients; he gains to this New Man by outward Losses: Every Mercy, Ordinance, Providence, Affliction, is a Talent by which he is a gainer, *Mat. 25. 27.* If he fight with Satan, he gets Ground at last. In petty Skirmishes the *Carthaginians* got some small Victories, but the *Romans* came off Conquerors at last. So the Godly Soul may receive some Foils, but at last *he shall be more than a Conqueror, yea, a triumpher* through the Captain of his Salvation, *Rom. 3. 37.*

8. The New Creature renders the Person that hath it, safe, in a safe condition. *He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty, Psal. 91. 1.* The Holy Angels are a royal Guard to these *New-born Babes of Salvation, Heb. 1. 14.* Many are the dangers the New Creature is exposed to; but one Angel is as a whole Camp, to encompass and deliver God-fearing Souls, *Psal. 34. 7--6. 18.* But the God of Angels is nigh to them, and saves them: in Spirituals God will secure them from Seduction, and the evil of Temptation. It is not possible that the Elect shall be finally and damnably seduced, *Mat. 24. 24.* for Grace establisheth the Heart; and they *that are of us, shall no doubt continue with us, Heb. 13. 9.* They shall be kept by his mighty power, *through Faith to Salvation, 1 John 2. 19. 1 Pet. 1. 5.* And we know that these Souls that are born of God, are so kept, *that the wicked One toucheth them not, 1 John 5. 18.* God will keep them, *that they shall not be tempted above what they*  
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are able, 1 Cor. 10. 13. God will furnish his Child with Armour of proof against Satan's assaults; this Breast-plate may be shot at, but never shot through; the *Christians Bow abides in strength*, and he stands as a Rock in the midst of Waves, Rev. 3. 8, 9, 10. He can neither be stormed nor undermined, if the Saints have but a little strength, yet it shall be lasting, yea, everlasting.

9. The New Creature makes Christians that possess it, useful and profitable to all about them: It is natural for this New Creature to propagate its kind; as Sin, so Grace is assimilating: how solicitous was the Church for her *little Sister that had no Breasts, when she should be spoken for*, Cant. 8. 8. How did the blessed Apostle Paul pant after the Conversion of his Countrymen the *Jews*, Rom. 9. 1.—10. 1. The Godly Soul labours to do good to all about him, both good and bad: He would fain pluck Sinners out of the Fire of Hell, *Jude* 22. and ingage them for Heaven: and he spurs on his Brethren in Heaven's-Road, by Counsels, Admonitions, Prayers, Example, and all holy Exercises in Christian Communion: yea, this New Creature where ever it is, makes such the Pillars of the Place and Nation, where they live: Ten Righteous Persons might have saved Sodom, Gen. 18. 19, 22. And *Lot's* presence there, bound the Angels Hands till he was gone: the Godly Soul shall never know while he lives, what use he was of in the world: Every Godly Soul is a fruitful Tree, that *brings forth Fruit in due season, yea, in old age*, Psal. 1. 3.—92. 14.

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10. This New Creature fits Souls for Gospel Privileges ; it is only the New Creature that is a Vessel qualify'd to receive the new Wine of the Gospel, *Mat. 9. 16, 17.* In the Gospel all things are new, *Rev. 21. 5.* There's a New Name, *Rev. 3. 12.* New Church, *Jerusalem, Rev. 21. 1.* New Way, *Heb. 10. 19.* New Covenant, *Heb. 8. 10.* A New Commandment, *John 13. 32.* New Sacraments, *Matth. 26. 26---28. 19.* New Relation, *1 Pet. 2. 9.* A New Condition, *2 Pet. 3. 13.* And a New Song, *Rev. 14. 3.* Yea, New Heavens, and a New Earth. And surely it is very fit that Christians should have New Hearts, which God promiseth in the New Covenant, *Ezek. 36. 26.* *A new heart will I give you, and a new spirit will I put within you.* New Qualifications fit Persons for new Dispensations ; therefore God joyns the new Heavens, and *new Earth with the new Seed, Isa. 66. 22.* else there would be a great Inconsistency : New Palates will find sweetness in this new Meat and new Wine, else it will be lost upon them.

11. The New Creature fits Persons for Death and Heaven: *To these to live is Christ, and to dye gain, Phil. 1. 21.* *Living and Dying, these are the Lord's, Rom. 14.* Its this that renders Persons meet for that heavenly Inheritance, *Col. 1. 12.* No Eyes can see God, but of those that are pure in Heart, *Mat. 5. 8.* These, and only these, are wrought for this self-same thing, *2 Cor. 5. 5.* Heaven is not like Noab's Ark, that had clean and unclean Creatures brought into it: *Without Holiness no man shall see the Lord, Heb. 12. 14.* Frogs came into Pharoah's Court ; but no unclean

clean thing can enter Heaven, *Rev.* 21. 9. A sensual Pallate cannot taste the sweetness of that Wine in our Father's Kingdom, *Matth.* 26. 29. For its New Wine, and renewed Souls are capable of taking pleasure in it: O happy Soul, that hath got Christ in the Arms of his Faith, and in his Heart by this New Nature, he may lift up his Head, and say with *Simeon*, *Now, Lord, lettest thou thy servant depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation*, *Luk.* 2. 29, 30. And is not this available to Souls?

12. Yea, this New Creature is Heaven begun: it is a considerable part of Heaven; Holiness is a considerable Happiness; its the Seed and Embryo of that heavenly state: Grace and Glory as they are joyned in a blessed connexion, *Psal.* 84. 10. So they differ but in degree, not in Specie; Grace is Glory begun, Glory is Grace consummated; Grace is the Bud, Glory is the Flower: this New Creature is the Key of Paradise, the inlet into Glory: yea, it is Salvation already, *2 Tim.* 1. 9. *Who hath saved us and called us.* This blessed work of the New Creature is a quickning together with Christ, and raiseth us up together, and makes us sit together in heavenly places in Christ Jesus: And thus we are saved in our Representative, *Eph.* 2. 5, 6, 7. yea, this Divine Principle is an Heaven begun, not only as a Pledge, but part of it. The Scripture often tells us, that God's Children have Eternal Life, *John* 17. 3. And this is, 1. [*in precio*] in price, for it is a purchased Possession, *Eph.* 1. 14. 2. [*in promisso*] in promise, for God hath promised

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Eternal Life to all that obey him, *Heb. 5: 9.*  
 3. [*in semine*] in Seed, this Water within the Believer, is a Well springing up to Eternal Life, *John 4: 14.* 4. [*in pignore*] in pledge and pawn, this is called sometimes the *Seal of the holy spirit*, *Eph. 1: 13, 14.* Sometimes the *Earnest*, which is part of the thing to be enjoyed. Sometimes the *Witness of the Spirit*, which never bears its testimony to a Lye, *1 John 5: 10.* He that believeth in the Son of God, hath the witness in himself; for the holy spirit beareth witness with our Spirits, *Rom. 8: 16.* And in these respects the New Creature is available in such a manner, as no external Gospel-privileges, or worldly enjoyments are to the Children of men. Thus much for the third Head.

Chap. V. *Some Inferences by way of Question and Answer from the Premises.*

For the Practical Improvement of this great Truth, I shall keep close to the Method which the Holy Ghost prescribes in all Truths, *2 Tim. 3: 16.* All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness. These are the Uses I shall make of this point.

1. Doctrine, or Information of the Judgment, that our Minds may be informed in points fit to be known.

Now there may be inquiry into Seven Points about this Doctrine of the New Creature, which I shall reduce to Question and Answer.

I. Question

1. Quest. *Whether is the framing of this New Creature in the Soul miraculous? The Reason of this Question, is because we have compared it to, yea, viewed a precedency above the first Creation, which was a Miracle, therefore it should seem that this also must be so.*

Ans. 1. Some things are Miracles, yet not Creation; as Stephen seeing Jesus at God's right hand, *Acts 7.* Or barren Sarah's conceiving, *Gen. 21.* or the Sun's going back, or standing still, *Isa. 38.* For then Nature is only extended. 2. Some things both a Miracle and a Creation, as the Virgin Mary's conceiving, and bearing a Son, yet remaining a Virgin, *Luke 1.* 3. Manna was both a Miracle and a Creation, *Exod. 16. 22.* 3. Some things seem a Miracle, as an Eclipse of the Sun, seems a Miracle to ignorant People, but Mathematicians know the Cause. 4. Some things are a Creation, yet not a Miracle, as the Conversion of a Soul, the subject is a rational Soul, and so capable of a Principle of Grace, and had once God's Image; but its lost, and is recovered by Spiritual Creation, of that which Man had lost by his fall and folly; and so 'tis called.

2. Quest. *Whether is there any Inclination in man towards this New Creation? Or whether there is any Spark of Good left in man upon his fall, that may be improved by his Natural Faculties, and diligence may grow up to a New Creature? For it may be there is in man a Natural Conscience, prompting him to good, excusing him in doing it, drawing him from Evil, and accusing him upon the committing it; Rom. 2. 14, 15.*

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Ans. 1.

*Answ.* 1. Those [*κοινὰ ἔννοιαι* or *προλήψεις* as Grecians call them] common notions, or Anticipations of Good, are not in the Will, but in the Mind; not in the Affections, but Conscience, [*nec vero cordis nomen pro sede affectuum, sed tantum pro intellectu capitur, Calv. in loc.*] It was not engraven in their Will to chuse it, but the power of some Truths flashed in their Eyes, that they could not but know them, and have some general liking of them: so they could not but know that Adultery and Stealing are naughty, the contrary, good. 2. But whether these were left in man's Heart after the Fall, as Relicks of God's Image, or introduced by God's Providence afterwards for the good of mankind, as to maintain Peace and Intercourse in Societies is much disputed: Mr. *Capel* of *Tempt.* thinks the latter. However, 3. All our *Protestant* Writers affirm, with the Scriptures, that Man's Nature is universally depraved, against the *Socinians*, that hold the Nature of Man is not corrupted, but say, whatsoever Spot or Vice in Man, proceeds from frequent Acts of Sin and Custom in Sinning, without the internal corruption of his Nature. But the Scriptures tell us of Man's total degeneracy: *In me, saith Paul, i. e. in my Flesh dwells no good thing, Rom. 7. 18. Our mind and conscience is defiled, Tit. 1. There is none righteous, no not one, of all the race of Mankind, Rom. 3. 9, 10. And therefore need we a Sanctification throughout, in Soul, Spirit, and Body, 1 Thes 5. 23. Yea, 4. There's an utter impotency in Man to renew himself, Rom. 5. 6. For we are all without strength, cannot think a good thought,*

thought, 1 Cor. 3. 4. Yea, *dead in Trespasses and Sins*, Eph. 2. 1. And are meer Passives in the first Infusion of Spiritual Life: [*Subiectum dei actionem suscipiens*] a Subject capable of divine operations; but in the power of Darkness, lead captive by Satan at his pleasure; Col. 1. 13. Yea, The Carnal Mind is enmity to God, 1 Tim. 2. 26. God works both to will, and to do, of his good pleasure, Rom. 8. 7. [ut velimus, in nobis sine nobis operatur, Aug.]

3. Quest. *Why then doth God and Man call upon us to turn our selves, yea, to make us a new heart and a new spirit, Ezek. 18. 31. if this be not in our power? Doth he not mock us, when he calls us to do that which he knows it is impossible for us to do?*

Ans<sup>r</sup>. No; for, 1<sup>st</sup>. It was once in our power to do good by his Donation, and if we have lost it by our own Folly, and cannot do what he requires, we must hereby know that God hath not lost his Authority to command, because we have lost our Ability to obey: He will let us know his Sovereignty. But, 2<sup>dly</sup>. God knows Man is a proud Creature, and thinks he can do what he cannot: And now God commands to convince him of his insufficiency, that he may look up to God for help. Yet, 3<sup>dly</sup>. Though Man hath lost the Rectitude of his Faculties, he hath not lost his Faculties: he hath a Rational Soul, if he have not Spiritual Grace. Though carnal Persons be morally dead, yet they are naturally alive: Men have a self-reflecting Conscience, which they may, and must use, *It is the Candle of the Lord, searching all the inward*

parts of the Belly, Prov. 20. 27. 4thly. It was the saying of *Augustin*, Twelve Hundred Years ago, "He that made thee without thee, will not save thee without thee. If thou be not an Efficient in thy own Conversion, thou mayst and must be an Instrument in thy Salvation: thou art bound to work out thy own Salvation, Phil. 2. 12.

4. *Quest.* What is a Man better for his endeavours unless God give him the Grace of this New Creature? All that he can do, will be to no purpose, nothing can be pleasing to God, or available to himself in his natural state; For without Faith it is impossible to please God? Heb. 11. 6.

*Ans.* 1. Though carnal men cannot do what God requires in a due manner, yet God hath some respect to such as for the matter do something of their Duty; God took notice of *Abah's* humiliation, and promiseth not to bring the Evil in his days, 1 King. 21. 27, 29. *Jeboabaz* was none of the best Kings, Yet when he besought the Lord, he hearkned to him, 2 King. 13. 4. And upon *Reboboam's* humiliation, the Lord considerably remitted of his punishment, 2 Chron. 12. 6, 7. And is not a relaxation or removal of outward punishment of some worth with you? Yea, though the young Gentleman's obedience was but poor stuff, and he in his natural state, yet Jesus beholding him, loved him; see Mark 10. 20, 21. Is this nothing?

2. However, such as frame not their Hearts and Doings to turn to God, and through sloth or wilfulness, neglect God's appointed Means of becoming New Creatures; do, First, evidently



dently declare themselves to be causes of their own damnation; *Secondly*, render themselves daily worse and worse, and grow more unable to repent, 2 Tim. 3. 13. *Thirdly*, provoke God to give them up to their own Hearts Lusts, Psal. 8. 10, 11. *Fourthly*, make themselves manifold more the Children of Wrath, Matth. 25. 15. Are more inexcusable, and sink themselves deeper in Hell: And is this any-way desirable?

3. But though such poor Souls cannot with all their endeavours, make themselves New Creatures; yet we may say of such, as our Lord said of the Scribe, Mark 12. 33, 34. When he saw that he answered discreetly, *Thou art not far from the Kingdom of God*. You are in an hopeful way to Heaven, while you are endeavouring in the use of God's appointed means.

4. And who can tell what these Labours will produce? Its true, thou canst not deserve Grace [*ex congruo*] to challenge it of Debt for the work done; nor can I say that Grace is due to thee by any Promise; for all the Promises of God are made in Christ, 2 Cor. 1. 20. But I have something yet to say for thy Encouragement: For, 1<sup>st</sup>. thou hast to deal with a God of infinite Goodness, that hath Sworn he delights not in the death of a Sinner, Exod. 34. 7. Ezek. 33. 11. And who knows what he may do for thee? 2<sup>dly</sup>. God hath yet spared thy Life, and is sending terms of Reconciliation to thee a vile Sinner, 2 Cor. 5. 20. and stands knocking at thy Door, while thou knockest at his. A general Pardon is proclaimed, Mark 16. 15. thou hast no cause to despair. 3<sup>dly</sup>. Didst thou ever meet

with any that came sad, and disappointed from his Door? Did he ever say to any, *Seek ye me in vain*, Isa. 1. Nay, doth he not say, *Those that come unto me, I will in no wise cast off*, John 6. 37? 4thly. And doth he not say, *Those that seek me early, shall find me*, Prov. 8? Doth not the Gospel promise what the Law commands? God doth graciously undertake to do what he requires us to do; he bids you *make you a new Heart*; and the same God saith, *I will put a new Spirit within them*, Ezek. 11. 19. O put him to it, and try him what he will do: the Means I shall suggest hereafter: This only in Answer to this Question.

5. Quest. *Is not the New Creature begot in the Ordinance of Baptism, which is called the washing (or Laver) of Regeneration, Tit. 3. 5. then we need no more?*

Ans. 1. Baptism (as Circumcision of Old) is a Seal of the Righteousness of Faith, Rom. 4. 11. And supports Faith either in the Parent, or in the Child, or Party baptized, for the Promise is to you and to your Children, Acts 2. 38. The Apostles baptized Believers: Now the Effect is not before the Cause: If they were Regenerated before, Baptism could not be the Cause of Regeneration. 2. Yet some have been baptized upon the Profession of their Faith, that never were regenerated, as *Simon Magus, who was still in the gall of bitterness*, Acts 8. 13, 23. So it was but a Sign, no proper Cause, which would have had its certain Effect. 3. If Baptism were the Cause of Regeneration, then no unbaptized Children were regenerate, and so could not be saved,

saved, if dying in Innocency; but David believed his Child's Salvation, *2 Sam. 12. 13.* tho' not Circumcised, by virtue of the Covenant. 4. It is a groundless Popish Doctrine, to think that Sacraments confer Grace, [*ex opere operato*] meerly because used, that they stamp an indelible Character on the Party baptized, its but an External Act, and cannot reach the Heart or Conscience, no more then Old Testament Rites could do, *Heb. 10. 1, 3.* Nor is it in the power of the holiest Minister on Earth, or Angel in Heaven; its God's prerogative, and he is a free Agent, *1 Pet. 1. 21.* to work or suspend his Grace.

*Object. But doth not Baptism now save?*

*Ans.* But it is when there's the Answer of a good Conscience, and it is by the Resurrection of Jesus Christ, *Rom. 1. 16.*—*10. 14.* The Gospel-preaching is the Power of God to Salvation; yet all are not saved by it: *Faith comes by hearing, Jam. 5. 3.* Yet all that hear, do not believe; *For who hath believed our Report?* Ordinances are but Channels, not Springs of Grace; the Blessing upon them depends only on Sovereign Grace: how many Thousands have gone to Hell with Baptismal Water on their Face! *Ishmael, Esau,* and all the House of Israel that were uncircumcised in Heart, *Jer. 9. 26.* Rest not satisfied with this, but see you be baptized with the Holy Ghost, and with Fire, *Matth. 3. 11.*

6. *Quest. Wherein doth this New Creature excel shining morality, or the splendid common Graces of the Hypocrites?*

*Ans.* 1.

*Ans.* 1. In the Root or Principle, begot by a Saving change from Nature to Grace; carnal men, though they have never so fair a Flower, yet want the *Root of the matter*, John 19. 27. This unsoundness of Heart is the Hair in the Moralists Pen that blurs all his fair Writing; as he said of a Person of such and such Vertues [*tamen est Romanus*] yet he's a Leper, as was said of *Naaman the Syrian*; still graceless, unprincipled. 2. In the Universality, *Zechariah and Elizabeth walked in all the Commandments of the Lord*; Luk. 1. 6. But of the Moralist and Hypocrite it may be said, *the Legs of the Lame are not equal*: they are addicted to halting and halving: they are always partial, seem excellent in one Grace, but defective in another; yea, totally want what is essentially necessary to constitute a Saint: The Moralist is defective in compliance with the first Table of the Law, the Hypocrite with the Second: but the New Creature lies square to all Commands and Duties at all times, *Psal. 106*. 3. The New Creature acts for a right End, God's glory and communion with him, but the Moralist and Hypocrite always, and in every action hath a squint Eye at himself, profit, pleasure, honour, as *Jehu and the Pharisees*. 4. The New Creature always improves Jesus Christ, both for assistance and acceptance, the Moralist and Hypocrite stand upon their own Legs, and think their Penny current Money with God; but the gracious Soul denys himself in all; his *Works are wrought in God*, John 3. 21. *He is accepted in the beloved*, Eph. 1. 6. *In the Lord shall*  
all

*all the seed of Israel be justified, and shall glory, Isa. 45. 25.*

7. Qu. *Wherein lies the difference betwixt this New Creature, which consists in Sanctification, and the state of Justification?* The Reason of this Query, is because *Papists* and some others confound them.

*Answ.* 1. The New Creature in Sanctification, is an Inherent Work done within us; *A New Spirit will I put within you, Ezek. 36. 26. And the Kingdom of God is within you, Luk. 17. 21.* And though at first it be immediatly infused by the Spirit, yet the Christian is an Agent in promoting his Sanctification, *2 Cor. 7. 1. 1 John 3. 3.* they may and must cleanse themselves. But now Justification is a Work done without us by the Lord Christ, with his Father, by his Satisfaction of Divine Justice on the Cross, and by his Intercession at God's Right Hand, we have *Redemption through his Blood, the forgiveness of Sins, Ephes. 1. 7.* The Red Lines of Christ's Blood, blot out the Black Lines of our Sins out of God's Debt-book; he *washeth us from our Sins in his own Blood, 1 John 1. 7. Rev. 1. 5.* He was delivered for our Offences, and raised again for our Justification, *Rom. 4. 25.* No other Person or Thing is interposed, no Faith it self, as a Work, hath not any causality in this Work, its only God's free Work of Grace for Christ's sake to forgive Sins.

2. The New Creature in Sanctification, is not wrought in the same measure or degree in all the Saints of God, some that are sincere, come far short of others; there are *some Babes, others strong*



*Strong men*, Heb. 5. 13, 14. It's said of some Kings of Israel, *there was none like them*, Neh. 7. 2. *Hananiah feared God above many*: There was none like *Job in the Earth*, Job 1. 8. So there was different products of the Seed, yet all in good Ground, *Matth. 13. 23*. Some Christians abound in Faith, Love, Humility, Patience, Knowledge, Mortification, others are defective. But Justification is alike to all, *and upon all that believe, for there is no difference*, Rom. 3. 22. The meanest weakest Believer hath as large a Store as the strongest: *I write unto you little Children, because your Sins are forgiven you for his Name's sake*, 1 John 2. 12. They are as much justified as Fathers and Young Men: *Mary Magdalen, the Penitent Thief*, are as much justified as *Peter*: the reason is, because they are all *partakers of like precious Faith*, 2 Pet. 1. 1. The least measure whereof attains its End of receiving Christ, as the greater; for it's Christ received by Faith that justifies: a weak Hand may receive a Gift as well as the stronger, though not so steaddily; but its the Gift that enricheth, not the strength of the Hand.

3. The New Creature comes on by degrees, its not compleat, as it shall be, at the first instant; it's first an Embryo, Christ formed in the Heart, and then *increaseth with the increase of God*, till it come to a perfect man, Col. 2. 19. *to the measure of the stature of the fulness of Christ*, Eph. 4. 13. The Apostle thanks God for the *Thessalonians*, that their *Faith did grow exceedingly*, 2 Thes. 1. 3. *and Charity*: Its like the Sun that *shineth more and more to the perfect day*, Prov. 4. 18. A  
good

good Man grows stronger and stronger, Job 17. 9. But now Justification is compleat at first, every whit as much at first ingrafting into Christ, as afterwards: All that believe, are justified from all things, Acts 13. 39. No Condemnation can be laid in against them, Rom. 8. 1. He forgiveth all trespasses, blotting out the hand-writing, Col. 2. 13, 14. God throughly washeth away his Childrens blood, Ezek. 16. 9. There's not a Spot to be seen on them, no Charge can be drawn up against them, Rom. 8. 33.

Quest. *Why then are Christ's Disciples bound to pray daily for Pardon?* Matth. 6. 12.

Ans. 1. Because we are daily committing new Sins, in many things we offend all, James 3. 2. We miss it in every thing: Oh, how many are our secret Faults, Psal. 19. 12. 2. God would have us daily lie under the sence of our former guilt, the desert of Sin, and the worth of pardoning Grace; David was assured of Pardon by Nathan, 2 Sam. 12. 13. yet afterwards prays for it, Psal. 51. 2. The prodigal Son confesseth his fault, after his Father had fallen on his Neck, Luk. 15. 20, 21. 3. Pardoning Grace may be clouded in the sence and assurance of it, and in this respect the Righteousness of God is revealed from Faith to Faith, Rom. 1. 17. From a less to a stronger Faith. Besides, 4. We may distinguish betwixt a justified State, and applications of Pardon to Souls, there is forgiveness with God, which must be daily sued out by Faith and Prayer, Psal. 130. 4.

4. Another difference betwixt this New Creature and Justification, is, that the Grace of the New Creature is never perfect in this Life; the holiest Saints

Saints have some Spots, and defects, who can say, *I have made my Heart clean*, Prov. 20. 9. *I am pure from my Sin?* Eccle. 7. 20. *There's not a just man on Earth, that doth good, and sinneth not*, Mat. 3. 14. *John Baptist* needs a New Baptism; all the Disciples need their first washing, *John* 13. A *Paul* complains of a Body of Death, *Rom.* 7. 14. Its in Heaven only that the *Spirits of just men are made perfect*, Heb. 12. 23. But Justification is perfect; there's no Spot in the justified *Cant.* 4. 7. *Fair as the Moon*, *Cant.* 6. 10. [as to Sanctification] *clear as the Sun* [in respect of Justification] *Psal.* 51. 7. white as Snow, *Isa.* 38. 17. God deals with them, as if they had never offended, *casting their Sins behind his Back, into the depth of the Sea*, Mich. 7. 18. *Remembers them no more*, Jer. 31. 34.

Object. *But doth not God punish his for Sin?*

Ans. Those are not properly Acts of Vindictive Justice, but Fatherly Chastisements, coming from God, not as a Judge upon a Malefactor, but as an indulgent Father to his wandering and way-ward Child. Its true, Afflictions are materially the Curse, but formally a Blessing, being like a Water running through the blessed Mineral of Covenant-Love. With reference

to this Pardoning Grace, its worth noting what D. *Ames* observes, that there's fourfold Pardon; 1<sup>st</sup>. In God's decree and purpose, foreseeing it, *Gal.* 3. 8. 2<sup>dly</sup>. In Christ's undertakings, our Sins laid on him, *Ila.* 53. 6. 3<sup>dly</sup>. Virtually upon the Christians first Relation to God, *Rom.* 8. 1. 4<sup>thly</sup>. Expressly applied upon the Believers Repentance, acting

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acting of Faith, and sence of pardon, *Rom. 5. 1.* And I may add, there's a Day of publick proclaiming this Pardon before the whole World, *Acts 3. 19.* Repent ye therefore, and be converted, that your Sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

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Chap. VI. *An Use of Reproof and Conviction of sundry sorts.*

**A** Second Use of this point, is Reproof. If a New Creature be available to Souls, yea, of such absolute necessity, then what shall we say ?

- { 1. Of non-pretenders to it.
- { 2. Of meer Pretenders to it.

1. There are some in the World, that plainly say in Words or Deeds, that they are as they have been, and so will continue ; they trouble not themselves about these new things ; but say, I am [*Semper idem*] still the same. I thank God, I am no Turn-coat, nor will I meddle with them that are given to change, I love the old way.

To this Answer, Take that Text with you, *Jeremiah 6. 16.* Stand ye in the ways, and see, and ask for the Old Paths, where is the good old way, and walk therein. Mark it, not simply the Old Way, except it be good ; for there are many old ways that are not good : Cain's way is old enough, so was Balaam's and Core's, yet there's a Woe unto them that walk in those ways, *Jude 11.* The Woman of Samaria boasted of the Antiquity, that their Father Jacob gave them that

that Well, that her Ancestors did worship in that Mountain, *John* 4. 12.—20. 24. But our Lord teacheth her other Doctrines; yea, it was no good Plea of the *Jews*, that they did as their *Fathers*, in burning Incense to the Queen of Heaven, though they pleaded great Success; then, say they, *We had plenty of Victuals, and saw no Evil*, *Jer.* 44. 17, 18. God answers them to the purpose, *Ver.* 21. 22. But let me say to you,

1. That this Plea is a multiplication of the Fault; if it be not a good way, every Step you take in it, is a new Error, and brings new guilt, [*vetustas Erroris seductio Errantis*] *The way of the Wicked seduceth him.* Have you examin'd, whether this be God's way or no? If you be wrong, the further you go, the further you are from God.

2. This continuing in old Customs without inquiry will harden your Hearts, and make you more incapable, yea, more unwilling to return. *Can the Ethiopian change his Skin, and the Leopard his Spots, then may ye also learn to do good, that are accustomed to do evil*, *Jer.* 13. 23. Custom in Sin takes away Conscience of Sin: the more men travel, the more brawny are their Feet.

3. But what think you, *Adam* went wrong, and do you delight to follow him? or rather should not the Old Man be crucified, *Rom.* 6. 6. You have no reason to bear big or brag of the Old Man, which is corrupt according to deceitful Lusts, but rather put on this new man, which after God is created in Righteousness, and true Holiness, *Eph.* 4. 22, 24. See a Parallel betwixt the first *Adam* and Second, *1 Cor.* 15. 45, 49. And then make your choice.

4. You'l



4. You'l never walk in Heaven's Road, without a change : Deceive not your selves, you must be turned from your vain Conversation, received by Tradition from your Fathers, 1 Pet. 1. 18. You will never walk in this *New and Living Way*, without a New Heart : You cannot serve God, but it *must be in the Newness of Spirit, not in the Oldness of the Letter*, Rom. 7. 6. You are undone, if you dye as you are born ; you need not change your Religion, for you profess the true Religion, only you must see you be true to that Religion by a change of Heart and Life : *Except you be born again, you cannot see the Kingdom of God*, John 3. 3. Better never have been born, then not be new born : But more of this anon : Tremble to think of appearing before God naked, or in your old rotten Rags : the *Girgonites* might cheat *Israel* with their old Bottles, Clouts, Shoes, *Jesh. 9. 4.* but you cannot coulsen God : An old frame is not fit for a new state : old Hearts for new Heavens : *If you live after the Flesh, you shall dye, (i. e. be damned)* Rom 8. 13 : *but if you through the Spirit, mortifie the deeds of the Body, you shall live, i. e. be saved.*

There are many more that are far from being New Creatures, that have a black Brand of Reprobation printed on their Foreheads, and disclaim any pretences to this New Creation-Work ; as,

1<sup>st</sup>. Such as have imbibed Atheistical Principles, and say with their Tongues or in their Hearts, *there is no God*, Psal. 14. 1. at least Deists, that deny God's Providence, and Divine Revelations.

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2<sup>dly</sup>. Pro-

2dly. Prophane Scoffers at true Christian Piety and the Power of Godliness, 2 *Pet.* 3. under the Name of *Puritans*, loading Strictness in Religion, with Names of Obloquy, Scorn, and Derision.

3dly. Profoundly ignorant of Gospel-Mysteries, 1 *Cor.* 13. 34. and the Essentials of Religion, the knowledge whereof is of the highest importance and necessity, and yet do scorn to learn.

4thly. Voluptuous Epicures, Drunkards, Adulterers, and that wallow in all Sensuality and Immorality, without controul or remorse, and glory in their shame, *Phil.* 3. 19.

5thly. Proud contentious, revengeful, hateful, hating all about them, *Tit.* 3. 3. That evidently manifest the Fruits, or Works of the Flesh, *Gal.* 5. 19, 20. in bitter Revilings, Suits at Law, Variance about Trifles.

6thly. Covetous, griping Muck-worms, that make Gain their Godliness, Gold their God, *Col.* 3. 5. These are Idolaters, that are hard-hearted to the poor, but please themselves with worldly Enjoyments, *Luk.* 12. 20.

7thly. Swearers, prophane Takers of the Name of God in vain, foolish Talkers, Jesters, Lyars, *Eph.* 5. 4, 5. think their Tongues are their own, and they may say what they list.

8thly. Neglecters of God's worship, publickly private, secret, never call on God except by horrid Imprecations, yea, that think it's in vain to serve God, *Mal.* 3. 14. and hate such as do.

Such flagitious Offenders there are in the World, yea in *England*, that make a Scoff at the Name of the Spirit and Grace of Christ, and will

will own no Regeneration, but what they imagine they received in Baptism, which yet they grossly contradict, as if they would scorn, and run counter to the Bible-Religion and Morality it self; these profligate Wretches I remit to the righteous Judgment of the Great God, because I have little hopes they will read such plain Treatises, or hear any powerful Preachers; and so are out of the Road of ordinary means of Grace, or hopes of Good.

2. But those I have at present to deal with, are Pretenders, and but meer Pretenders to this New Creation, that have something like it, but it will not prove the New Creature, but a dead Carcase, a lifeless Image of it: Many of our constant, diligent Attenders on all Ordinances, are apt to say, *I thank God, I hope I am a New Creature.* To which I Answer, It's well if it prove so; but the Apostle saith, *Not he that commendeth himself, is approved, but whom the Lord commendeth,* 2 Cor. 10. 18. And Solomon saith, *There is a way which seemeth right unto a man, but the End thereof are the ways of Death;* Prov. 14. 12. But Persons had need to beware taking Counters for Gold, Pebbles for Pearls; there's much counterfeit Ware passeth for current Coin now adays. May not an Angel be hang'd for a Sign, when the Devil is within? Are not many Professors like the Pharisees, painted Sepulchers, that appear Fair, but within are full of Rottenness, and dead mens Bones, Matth. 23. 27, 28. Like a Golden Saddle stuff'd with Straw; or Apothecaries Boxes, with specious Titles, but empty of useful Drugs: So 'tis said [*Aliud in titulo, aliud in pyxide*]

a specious Title, but nothing within of what is promised. Alas, how many Professors have we known histrionically acting the part of Kings on the Stage, that were Beggars, in Rags, when divested of their gilded Robes of a glorious Profession: How many have the Complexion, but not the Constitution of Saints: one calls them deaf Nuts; another, Apples of Sodom; a third, Cockles and Darnel, that make a fairer show than good Wheat, but must be cast out. There were some of Old, that desired to *make a fair shew in the Flesh*, Gal. 6. 12. but are like vapouring Trades-men, that bear big to gain Credit, but if search'd into, possibly not worth a Groat, when their Debts are paid: Such there always have been, and its well if the World be mended.

I shall briefly propound and Answer the Pleas, that may make for their pretence.

1st. Plea. *I have heard that the New Creature consists in Knowledge, and I thank God that hath given me a large share of that.*

Ans. We know that we all have knowledge, 1 Cor. 8. 1. Tit. 1. 16. What kind of knowledge is yours? Devils have more knowledge than you, yet are not, nor ever can be New Creatures: a Toad hath a Pearl in its Head, Poyson in its Body; thousands go knowingly to Hell, and the more knowledge without Grace, the more torment, Luk. 12. 47.

2d. Plea. *But I believe the Revelations of God, give credit to the Gospel, I can say the Creed, am Orthodox, no Heretick.*

Ans. I

*Ans.* That's well so far ; but read *Rom. 2. 17---*to ver. 25. What canst thou say of thy self more then this professing Jew, that rested in the Law, made his boast of God, approved of things more excellent ; who yet was condemned as a perfidious, self - contradicting, God-dishonouring wretch : but thou believest, so doth the Devil believe and tremble, James 2. 19. Thou mayst have an Orthodox Head, and Heterodox Feet.

3d. Plea. *I am come of Religious Parents, that improved, pleaded the Covenant for me, trained me up in the Fear of God.*

*Ans.* John Baptist anticipates this Plea, *Mat. 3. 9. Think not to say in your Hearts, We have Abraham to our Father, Matth. 8. 12. The Children of the Kingdom may be cast into utter Darknes.* Alas Parental Privileges without Parents Principles, signifie nothing : Let our Lord Christ, who will be Judge, answer this vain Plea, *John 8. 33-44.* This may aggravate your Sin, never save your Souls, without Personal Piety.

4th. Plea. *I have made a credible Profession of my Faith, am Baptized, am admitted to the Lord's Supper, joyn with God's People.*

*Ans.* So did Simon Magus believe, professed his Faith, was Baptized, *Acts 8. 13. 20---23.* deceiv'd the purest Church on Earth, for he proved a rotten Hypocrite ; so did Judas, so did he that wanted the Wedding Garment, *Matth. 22. 12.* And how easie it is to cast a Mift before the Eyes of fallible men, daily experience testifies : See an Instance of some that partake of extraordinary Privileges, Ordinances, yet rejected, *1 Cor. 10. 5.*



5th Plea. *Yea, but I am not only admitted, but continue long with them, hold up Society with them in publick, private Exercises.*

*Ans.* So did the Foolish Virgins accompany the Wise, till the last Hour, with shining Lamps, and when the Bridegroom came, they all trimmed their Lamps, but at last it was found, they had no Oyl in their Vessels, and so were shut out; see *Matth. 25. 1---12.* And do you not read of some that pertinaciously maintain their Plea to the very last, when the Door is shut, and still begin to say, *We have eat and drunk in thy presence, --- Luke 13. 25, 26, 27.*

6th. Plea *But I have had great Convictions of Conscience for the evil of Sin, Justice of God; these sure were pangs of the New Birth.*

*Ans.* Cain had these legal terrors, yet was naught; so had Saul, so Judas; yea, Felix trembled upon Paul's preaching, *Acts 24. 25.* And all these were but as [*præjudicium judicij*] foretastes of that horrible Vengeance in the other World. Some Sinners have a fearful looking for of Judgment, and fiery Indignation, *Heb. 10. 27.* Oh look to your coming out of your Horrors of Conscience; see you close with Christ.

7th. Plea. *Yes, I have had strong perswasions in my Breast to close with Christ, and do take him by Faith to be my Saviour.*

*Ans.* An almost Perswasion is one thing, and a thorough Resolution is another, *Acts 26. 27, 28.* Some barter, but buy not this Pearl of Pirce, some are content with a Christ to pardon and save them, but like him not as a King to rule them, and mortifie their Lusts: look

to it, there's more sorts of Faith then saving: the Apostle supposeth a man to have all Faith, 1 Cor. 13. 2. Yet not that which worketh by Love, 1 Tim. 1. 5. Feigned Faith is one thing, Unfeigned is another.

8th. Plea. *But I confess all my Sins, from the bottom of my Heart, repent of them, and am heartily sorry I have done amiss.*

*Ans.* So have many Hypocrites, Reprobates; so did Pharaoh, Exod. 9. 27. *I have sinned this time, the Lord is righteous, and I and my People are wicked,* 1 Sam. 24. 16, 17---26. 21. Twice did Saul confess his Folly; yea, lift up his Voice, and wept, and ingenuously said, *I have sinned.* So did Abab humble himself, King. 21. 27. And you find Judas repenting himself; yea, restoring, and saying, *I have sinned in betraying Innocent Blood,* Matth. 27 34. Oh see yours be not a worldly Sorrow, 2 Cor. 7. 10.

9th. Plea. *But I take up strong Resolutions of better and new Obedience, and do actually reform; is not this the New Creature?*

*Ans.* No, the New Creature always produceth Reformation, but Reformation may be without the New Creature; Herod feared John Baptist, and when he heard him, he did many things, and heard him gladly, Mark 6. 20. Partial Reformation is no sound Evidence of Regeneration: the unclean Spirit of scandalous sinning may go out of the Devil's Slave for a Season, Matth. 12. 43---45. Men may escape gross Pollutions, yet be intangled in the Devil's Fetters, 2 Pet. 20. 23.

10th. Plea. *I do not only Reform, but also Con-*  
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form

*form to the Will of God, in keeping all his Commands ; this surely shews Grace.*

*Answ.* Yes, if done from a right Principle, according to rule, for a right end, with Faith in Jesus Christ: but deceive not your selves, outward Compliance doth not always testify a New Creature, the Young Gentleman in *Matth.* 19. 20. said concerning the Commandments, *All these things have I kept from my Youth up, what lack I yet?* Alas poor man, he lacked the main: *Paul*, before Conversion, saith of himself, *touching the Righteousness of the law, blameless*, *Phil.* 3. 6.

11th. Plea. *But I do not only Reform, Conform ; but I Perform many good Duties ; I Read, Pray, Fast, am serious in God's Worship.*

*Answ.* It's well so far ; all do not so : but remember those Hypocrites in *Isa.* 58. 2. *That sought God daily, delighted to know his ways—yea, the Pharisees made long Prayers, Matth.* 23. 14. *Yea, they fasted, and that twice a Week, Luke* 18. 11, 12. They were famous for Religious Exercises, yet gross Hypocrites.

12th. Plea. *Those were only for External in Religion, but I am for Internals also, that God may have my Heart,*

*Answ.* Very well ; but it's one thing to be sound in the Doctrinals, another to be sincere in Practicals, Experimentals ; it's one thing to say it, another thing to feel it, and do it: The Scribe in *Mark* 12. 32, 33. subscribed to the Truth of this great Doctrine of *Loving the Lord with all the Heart, Understanding, Soul, and Strength, and repeats*

repeats it, yet was not of, but *only, not far from the Kingdom of God*, verſ. 34. Yea, you may take delight in approaching to God, yet be bad, *Eſay*, 38.2.

13th. Plea. *But I am upright in what I do: I know nothing to my ſelf but Integrity; Conſcience doth not accuſe me to be an Hypocrite.*

*Anſw.* It may be ſo, becauſe Conſcience may be aſleep, and ſaith nothing, or nothing to the purpoſe, being blinded with Ignorance, or beſotted with ſelf-conceit, and want of ſelf-ſearching. But know, there may be a moral Integrity in particular Acts, when there is not a Goſpel-integrity in point of State, as in Heathen *Abimelech*: ſee God's attestation to it, *Gen.* 20. 5,6.

14th. Plea. *I have a Love to God, Jeſus Chriſt, and follow him out of my dear and tender reſpects to him.*

*Anſw.* It's well if ſo, but is it not ſelf-love that engageth you to follow him? as thoſe, *John* 6. 26. *Ye ſeek me, not becauſe ye ſaw the Miracles, but becauſe ye did eat of the Loaves, and were filled.* Aug. complained 1200 Years ago [*vix diligitur Jeſus propter Jeſum*] Jeſus is ſcarcely loved for Jeſus ſake: he pays well for his Entertainment in the World's Coyn: Let Chriſt and Carnal Intereſt part, and then you'l ſee what is the Maſter you'l follow; then a diſcovery will be made.

15th Plea. *Well, but I have ſuffered much for Chriſt, his Cauſe, and a Good Conſcience, a tryal hath been made of my Integrity.*

*Anſw.* You have not yet reſiſted unto Blood, ſtriving againſt Sin, *Heb.* 12. 4. Yea, the Apoſtle

• postle seems to suppose a Man may give his Body to be burnt ; and yet not have Charity, 1 Cor. 13. 3. And it may be as possible, some may suffer in an humor for a good Cause, as others pertinaciously in a bad ; the Thorny Ground Hearers past the brunt of Persecution, *Matth. 13. 20, 22.* falling on the Stony Ground, but were naught. And the Apostle *Paul* supposeth the *Galatians* to have suffered many things in vain, *Gal. 3. 4.* Many things make up a Christian sufferer. Men may bear the Cross, and not follow Christ.

16th. Plea. *But I give liberally to the Poor of my Substance, am much in the exercise of Charity to persons in necessity.*

*Answ.* The Apostle supposeth still, that a Man may bestow all his Goods to feed the Poor, yet not have Charity, 1 Cor. 13. 3. You'll say this is a strange Paradox ; what is Charity, but a free distribution ? But the Apostle distinguisheth, betwixt an Hand-Charity and a Heart-Charity ; the poor Widow with half a Farthing, and a free Heart gave more then all the other rich mens large distributions, *Matth. 6. 1, 2. Mark 12. 41, 44.* Some give for Ostentation, others of Necessity ; yea, out of Covetousness ; you give nothing, unless you give your selves first to God, 2 Cor. 9. 5, 7. 2 Cor. 8. 5.

17th. Plea. *I am forward for Reformation in my place, appear against Prophaneness, Sabbath-breaking, and am of a publick Spirit.*

*Answ.* It's well done, but see you mistake not ; how oft did the *Jews* find fault with our Lord for healing on the Sabbath-day, and his Disciples



ciples for plucking Ears of Corn. *Mark 12. 1, 2.* Take heed blind Zeal transport you not : but suppose it be against Sin, see whether Self bear not sway, as it did *Jebu*, who was partial in his Reformation, *2 King. 10. 28, 29.* At least temporary as *Joash*, who was very zealous for Re-forming, whilst his good Uncle *Jeboida* lived, *2 Chron. 24. 2---18.*

18th. Plea. *I thank God, I have good Gifts in Discourse, in Prayer, and can edifie others, that are apt to admire me.*

*Ans.* Gifts are one thing, Grace another ; all gifted men are not gracious men : who more eminent than *Judas* the traytor, yet an Apostle ; and some will say in that day, *Lord, Lord, have we not prophesied in thy Name ? Mat. 7. 22, 23.* To whom he'll say, *I never knew you, depart from me.* The Devil hath finer Gifts then any of you all : yet he's a damned Fiend in Hell : Gifts come upon another Errand than Grace, *1 Cor. 12. 7.* Gifts are given to profit others, Grace for a man's own Soul.

19th. Plea. *I am verily perswaded I am sound at Heart, my Conscience flies not in my Face, yea, I have great Peace, Joy and Comfort within.*

*Ans.* God knows whether your Peace be of the right Stamp or no : I have told you, there's a Peace of the Devil's speaking, and that may arise from Conscience's Sleep, Security. Inow tell you of a Joy rising from the common workings of the Spirit, the stony Ground bearers anon with Joy received the Word, *Mat. 13. 20.* but had no Root ? *Luk. 8. 13.* It's not to tell what Joy and Triumph some may conceive upon a Mistake

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Mistake. Some *taste of the good Word, yea, of the heavenly Gift*, Gal. 6. 3. James 1. 22. Yet fall away totally and finally, Heb. 6. 4, 5, 6. Look to your selves, thousands deceive themselves in this weighty Affair.

20th. Plea. *You are seeking to drive us to despair, but that I will never do, I will hope well still, say what you will.*

*Ans.* There's a double despair, 1<sup>st</sup>. Good, and Necessary, a despair of ever being saved in the state of Nature, wherein we are born, and this God brings the Sinner to, in order to planting sound Hope, and sincere Faith in the Soul; 2<sup>dly</sup>. There's an Evil, sinful despair of obtaining Mercy at God's hands through Christ: God forbid we should drive Sinners to this despair: no, no, its the former we aim at. Such as Paul felt, Rom: 7. 9. *I was alive without the Law once, but when the Commandment came, sin revived and I dyed*; i.e. I saw my self in a damnable state, no hopes of Salvation, while I continued in the state of Nature: we are sure till Souls see themselves condemned, they will never look after a Pardon; it's this we drive men to: Therefore, 2<sup>dly</sup>. there's a twofold Hope, 1. A bad, a false, rotten Hope, that's built upon mens Fancie and Imagination, Job 8. 14.--11. 20. This will be swept away like a Spiders-Web, give up the Ghost; *what hath the Hypocrite gained by his hope, when God taketh away his Soul*, ch. 27. 8. It's the best Office we can do the Sinner, to break the Heart of this groundless Hope; that we might bring in a better Hope: Hence, 2. There's a good Hope through Grace, an Hope that will not  
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make ashamed, 2 Thef. 2. 17. Rom. 5. 5. An Hope that rests upon the Promises of Grace in the Gospel, its this that will do Men good at the last: but men must be sure to observe and comply with the terms of the Promise, else it is groundless presumption: A Prince hath as much reason to be offended with him that keeps not close to his Commission, as with another that acts without a Commission: The *Israelites* of Old, saith one, durst make God and his Promise a Leaning-stock for their foul Elbows to rest on, *Isa. 48. 2. They call themselves the holy City, and stay themselves upon the God of Israel:* See also *Micah 3. 11.* Nothing more common, yet nothing more dangerous, for such are more bold then welcome: for though a Prince may be so condescending as to let a poor Sick or Wounded Man, especially in his Service, fainting and unable to go alone, upon his humble request, make use of his Arm, rather then perish in the Street, yet would' reject a reeling Drunkard, if he desired to lean on him: thus a poor bleeding, humble Penitent is entertained, when a presumptuous Rebel is kickt off with infinite abhorrency; we must incourage the former, and convince the latter, that their Hope may be dashed, and another Hope, (*begot again a lively hope, 1 Pet. 1. 3. 1 John 3. 3.* that teacheth Persons to cleanse themselves) be planted in the Soul: For *the wicked is driven away in his wickedness, but the righteous hath hope in his Death, Prov- 14 32.*



Chap. VII. *An Use of Correction for Reforming Sinners Mistakes.*

**M**Y third Use is [ *πρὸς ἐπαιδείαν* ] for Correction, or Castigation of what is amiss, in order to a Restitution of the Souls of Sinners to their *pristin rectitude*, for that's the notion of this Word: for it signifies not only Correction of Manners, but rectifying of inward Faculties, as Criticks observe. I must confess, the Work is arduous, and indeed 'tis impossible for a finite Creature to work this New Creature: the best Ministers are but Instruments; and what can the Ax do without the Hand to move it, or the Sword without the Hand to wield it? *Who then is Paul, and who is Apolos, but Ministers by whom ye believed?* 1 Cor. 3. 5. "I am (said worthy Mr. Baxter) but a Pen for God to write with. Well then, shall we do nothing, because we cannot do all? He that set us a work, is able to second our Work with his Benediction: the World hath been formed new by this blessed Word of Truth.

I shall therefore make one Experiment more to see what the great God will do for a New Creation upon the Souls of Men; humbly imploring the Blessing of Heaven upon my poor Endeavours: In prosecuting this Point, I shall use some perswasive Arguments to prevail with poor Sinners, to look after it in due time.

2. Answer what Objections Sinners can make against it, and so make way for the next Use of Instruction.

1. For

7. For Motives, Arguments, I shall not repeat any thing drawn [*ab utilis*] the advantages thereof used in the Doctrinal part, as 1. Rectifying the Souls Faculties: 2. Evidencing Electing Love: 3. Consecrating the Soul for God: 4. Fitting it for Communion with God: 5. Entitling to Christ: 6. Producing true Joy: 7. Intailing all things profitable: 8. Putting the Soul into a safe State: 9. As rendering them useful: 10. Fitting them for Gospel-Privileges: 11. Preparing them for Death and Heaven: 12. Yea, is an Heaven begun. All these might be improved as strong Arguments to perswade Sinners to press after it.

But I shall further draw some Arguments [*a periculo*] from the danger Sinners are in, till they become New Creatures.

1. If you are not New Creatures, you are not true Christians: *For if any man be in Christ, he is a New Creature, 2 Cor. 5. 17.* i.e. Whoever is worthy the Name of Christian, fit for so high a Character, he must necessarily be a New Creature, or else he arrogates to himself an high Title, not belonging to him: And alas, what will a bare Name signifie? [*nomen inane, crimen immane*] arrogating such an high Title, is a piece of high Presumption; nay, its no less then Blasphemy, *when men call themselves Jews (or Christians) and are not, Rev. 2. 9.* Even as it is Treason against the rightful Sovereign, for any Subject to intitle himself King: what horrid Presumption are graceless Sinners guilty of? for whatever you may account your selves, God accounts you no better then Heathens: uncircum-

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cified *Judab* is ranked with *Egypt, Edom, Ammon, Moab*, in Scripture, *Jer. 9. 26. Are ye not as children of Ethiopians to me, O children of Israel, saith the Lord, Amos 9. 7.* Prophane *Saul* is called a *Cushite*, *Psal. 7, 54, and 59.* And graceless *Jews*, though of the true Religion, are accounted as Strangers; and God esteems wicked Princes, rulers of *Sodom*, and People of *Gomorrab*, *Isa. 1. 10.* though his People by Profession: And what if God account you (that brag of the Christian Name) no better then *Jews, Mahometans, Heathens*? You are like to fare no better than they.

2. You will fare worse then they: God will judge you according to the Helps and Advantages you have had: it will be worse with you than *Sodom* and *Gomorrab, Tyre* and *Sidon*, *Matth. 11. 20--24. Yea, the Men of Nineveh, and Queen of the South, shall rise up in Judgment against Graceless Professors of the true Religion, Matth. 12. 41, 42.* Oh, how dreadful a Rebuke will this be? They may say, If we had heard so much of Christ, and Gospel-Grace, we would have framed more to compliance therewith, we knew not what estate we were in, or what would be the astonishing Consequence thereof, as you heard from day to day: we never pretended such high Principles, nor were engaged by Baptism to be God's Servants, Subjects, Soldiers, as you were. Now we know that the Soldier that hath taken Press-Money, and is false, or fights none, or is a Renegado, hath the heaviest doom, *Matth. 24. 51.* The Hypocrites are free Denizons of Hell, its their proper place: You had better been

been born in *India*, then in *England*, in *Turkey*, then within the Pale of the Church, and not be New Creatures; yea, better have been no Creatures, or vilest Creatures, than not be New Creatures, as our Lord said of *Judas*, *It had been better if he had never been born*, John 1. So say I. and not new born: If you lived and dyed as Beasts, there's an End of you, you would feel neither Weal nor Woe; but it will be otherwise with you: Wo, wo, to you that ever you were born: Lord have mercy on you.

3. If you be not New Creatures, you are Slaves to, and bear the Image of the Devil: *you are lead captive by him at his pleasure*, 2 Tim 2. 26. Yea, you are his willing Slaves: its converting Grace only that brings out of the power of Satan, *Acts* 26. 18. But they are invisible Fetters; for he holds his black Hand over the Sinners Eye, and *worketh effectually in his heart*, 2 Cor. 4. 4. Eph. 2. 2. that the poor Slave will not believe his Slavery, but thinks he is a Freeman, *though he be holden with the cords of his sins*, Prov. 5. 22. and drag'd apace Hell-wards: O worse then *Egyptian* Bondage, or *Turkish* Slavery! who would abide it? Yea, without this New Creation, you have the Devil's Image upon you, you are the very Picture of that infernal Fiend; so that if it be asked, whose Image and Superscription is this? It must be answered, Satan's. Our Lord tells the *Jews*, *You are of your Father the Devil*, John 8. 44. Your Envy is the Devil's Eye, your Hypocrisie the Devil's cloven Foot, your Lying the Devil's Tongue; your carnal Policy the Devil's Head; your

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Pride and Self-conceit the Devil's lofty Countenance, and all these will end in the Devil's despair. Oh tremble, to carry such a resemblance to God's enemy: It's storyed, that when they brought *Tamerlane* a Pot of Gold, he asked what Stamp was upon it; when he understood it had the Roman Stamp, he utterly refused it: Even so will God reject you, if the Devil's stamp be on you, you'll be no currant Money with God, though you have golden Gifts.

4. If you be not New Creatures, God and you are fallen out, there's an enmity and antipathy betwixt the holy God and your carnal Hearts: and this is the height of a Creature's Sin and misery. It is very observable that in the middle of that black Bed-roll of Heathens Sins *Rom. 1. 29, 30, 31.* that cursed Root and Spring [*haters of God*] being in the midst, it diffused its malignant Influence backward and forwards to actuate all those Sins: Not that the Creature can directly intend to be an Enemy to God, but that a graceless Person is interpretatively, and consequentially an enemy to God, the chiefest good: as he is an enemy to Holiness, Justice, Truth, which are divine Perfections, so God accounts them that are Enemies to his Sovereignty, *Luk. 19. 27.* yea, *the carnal mind is enmity it self against God*, *Rom. 8. 7.* And so turns God to be an Enemy, *Zech. 11. 8.* *Isa. 65. 10.* And there's no Person that God hates and despiseth so much, as this hypocritical Pretender *Psal. 73. 20.* O Lord, *when thou awakest, thou shalt despise their Image*; Either it is spoken of wicked men's Prosperity, which God slights, or



but an imaginary thing, or else the Image of temporary Profession, with their phantastical Faith, Piety, Devotion, which now the rotten-hearted hypocrite danceth about in, in his pleased thoughts, as a man in a Dream, conceits himself a great Prince; but a Day is coming, that this great Idol shall be broken, and the Worshippers of it hissed down to Hell with greatest Shame and Disdain: for 'tis said of the Ape, because he hath the Face, but not the Soul of a Man, he is the most ridiculous and odious of all Creatures: Thus an hypocritical Judas is more abhorred of the Lord, than a bloody Pilate; for 'tis an high Crime for an ignoble Person to counterfeit himself to be a King's Son, and a false Friend is more detested than an open Enemy: Such are those that pretend friendship to God, and are his real Enemies.

5. If you be not New Creatures, you are not capable of getting good by any Ordinances and Providences: nothing will do you good, for you want a Principle and Capacity to improve any thing: you are spiritually dead, *dead in trespasses and sins*, Eph. 2. 1. It is this New Creation alone that puts Life into you; Preaching to you, is but [*surdo canere*] as singing to a deaf man, speaking to a Stone: that which is nourishing Food to a living man, corrupts, and turns to putrefaction in a dead Man's Mouth: though the Sinner breaths, yet he lives not: naturally alive, spiritually dead; this is the worst kind of Death, for *he is alienated from the Life of God*, Eph. 4. 18. Heb. 9. 14. As his Works are but dead works, so his Soul is but a dead rotten Carcase: Its true, a poor carnal dead Sinner, that

is naturally alive, may hear a sound in the Ministry of the Word, but receives not the Sence, conceives not aright of the Significancy of what he hears. Its worth your observing that its said of Saul's Companions, *Acts 7. 9. They heard a Voice*: yet its said, *Acts 22. 9. They heard not the voice of him that spake to me.* Are not these inconsistent? No, they heard indeed a Sound, but nothing distinctly, or they might hear a Voice, but not Christ's, as Saul did; even so in an Ordinance, men may hear distinctly the Voice of a Man, but not the Voice of God, so as to fall down and confess, that God is there of a truth, *1 Cor. 14. 25.* This is that which makes such a difference of Hearers in the same Auditory; Some bear what the Spirit saith, *Rev. 2.* Others profit not from Day to Day, because the Word is not mixed with Faith, *Heb. 4. 2.* The Chymist can do nothing without Fire: the Sinner will neither do, nor receive Good by any thing without the Spirit, and this blessed New Creation.

6. Without the New Creature, you will not be secured from the worst of Sins: for as you want a Principle of Obedience; so you have no reason to expect assistance from Heaven: its only God's fear in your hearts, that keeps you from departing from him, *Jer. 32. 40.* Indeed the Text saith, *1 John. 3. 9. Whosoever is born of God, doth not commit sin, for his Seed remaineth in him.* But alas, you want this Seed; there is in you the Fomes, Spawn, Spring, Root of all Abominations, there wants nothing but a Tap to give it vent: Satan will be ready enough to fill your hearts to lye to the Holy Ghost.

*Ghost*, Acts 5. 3. To betray Jesus, to run into all Excess of Riot, if Satan find his House empty [of *Saving Grace*] though it be swept, *Matth.* 12. 43, 44, 45. [from some gross Sins by Morality] garnished [with Gifts and common Graces] he will take to himself seven other Spirits more wicked, and take faster possession; as those that escaped some gross Pollutions, yet are again *intangled*, *their latter end is worse then their beginning*, 2 Pet 2. 20, 21, 22. These may, and likely will wallow in worse mire then ever before: Besides, God may in Justice, give you up to your own hearts Lusts, *Psal.* 81. or to *strong delusions*, to believe a Lye, 2 Thes 2. 10, 11. If God leave you, who knows whither you may be hurried? you will fall downwards into Sin, and grow worse and worse, till you be diabolized; as demure as you seem to be, you may commence Persecutors, and Blasphemers, Atheists, and to that height of Impiety, that now you shrug and tremble at; yea, you may commit that unpardonable Sin against the Holy Ghost: You say now, *God forbid, is thy Servant a Dog?* so said *Hazael*: but how canst thou be secured? thou hast no hold of God by Faith, and God hath no hold of thee in a Covenant-relation, for thou wantest the Graces of the Covenant: look to thy self, for God will not look to thee, till thou be his: and thou canst not look so to thy self, but thou mayst prove a prophane *Esau*, a scoffing *Ishmael*, a betraying *Judas*: who knows where thou wilt stop, whither thou wilt run?

7. If you be not New Creatures, you will meet with a woful disappointment: Oh, re-

member the case of the Foolish Virgins, that too late found they had no Oyl in their Lamps, or Grace in their Hearts, when the Door was shut, and they shut out, and cried *Lord open to us*, Mat. 25. 8--12. Oh what an astonishing Word was that, *I know you not*. It will not be loud Cries, or Heart-renting Lamentations that will pierce the Ears of a Righteous God: Oh think how dreadful it will be to go off the Stage *with a lye in your right hand*, Isa. 44. 20.---50. 11. To walk all your days by *Sparks of your own kindling, and lie down in Sorrow*. It would vex any Man to be cheated with Pebbles for Pearls, Flint for Diamond. Men say, when they are cheated, they would rather have given three times as much, then to be thus abused: but thus it is with you, the Devil imposeth on you, and lest you should see your Mistake, the Devil holds his black hand before your Eyes, the God of this World blindeth you, and carries you to Hell in a Golden Dream, in a Fools Paradise. Its a dreadful case, if your Eyes be never opened till the Flames of Hell flash in your scorched Faces: If there be no discovery till there be no remedy; as some Diseases are past Cure when they are known: A graceless Life brings despair of Death. O consider, poor Sinner, what Relief wilt thou have in thy dying-groans? When this King of Terrors, Job 18. 14. this grim Serjeant lays his cold Hand of Arrest upon thee: Oh what horror will seize upon thee? when thy fine spun Hope must be as *the Spiders Web*, Job 8. 14---11. 20. swept away with God's Besom, or *give up the Ghost*, when thou breathest thy last, what a dreadful

ful case will thy Soul be in? Alas! what hast thou gained (though thou shouldst gain the World) when God taketh away thy Soul? *Mat. 16. 26. John 27. 8, 9.* Thou hadst better dye a Dog, a Toad, a Serpent, or vilest Creature, than a Man, if thou be not a New Creature: for the upshot of their Misery is but an in-let to thine: its a sad case for a poor Sinner to leave the World, and knows not whither he is going: he must not stay, and he dares not dye: if his Eyes be opened, and he sees Hell flames flashing in his Eyes, oh! with what a shriek must his poor confounded Soul descend into that Infernal Lake of Fire and Brimstone; this will be a *Day of desperate Sorrow*, *Isa. 8. 22.* When Men shall look to the earth, and behold trouble and darkness, dimness of anguish: and they shall be driven to darkness: Who can conceive duly of the astonishing Horrors of a despairing Soul!

8. Who can tell how quickly this Anguish may seize upon you: You now live at ease, and fear not, because you feel no danger, like *Laird of Old*, and *Rome* at this day: but when you say *Peace and Safety*, then sudden destruction cometh upon you, as travail upon a woman with-child, and you shall not escape. Its a dreadful Evil to be surprized, *1 Thes. 5. 3.* The poor graceless Sinner is not sure to be another Night out of Hell: such a Voice may come to thee, as to that senseless secure Wretch, that reckoned upon Years, *This night shall thy Soul be required of thee*, *Luk. 12. 19, 20.* Poor Sinner, thou art in continual danger, God is angry with thee every day, *Psal. 7. 11, 12.* and stands with his Sword whet, and Bow bent,



and his Arrows stringed, and directed to thy Heart; yea, it will come as a Showre, suddenly, violently, inevitably; upon the wicked He shall rain Fire and Brimstone, yea, Snares, and an horrible Tempest, Psal. 11. 6. God, thine Enemy, stands over thee as an Enemy with a Sword of Vengeance in his Hand, ready to cut thee in pieces: and though thou sleepest, yet thy judgment of a long time sleeps not, nor thy damnation slumber, 2 Pet. 2. 3. Oh, who would continue one Hour in such a case, when thy Life hangs in doubt, nay, thy immortal Soul is hanging over Hell by the small twittered Thread of thy natural Life: Surely if thou wert condemned and to be executed to morrow, thou wouldst be much concerned to prevent or prepare for Death: Oh Sinner, bethink thy self, the Judge standeth before the Door, James 5. 9. Heaven or Hell may attend the next Step thou takest, the next Breath thou breathest: for any thing thou knowest, the Word of Commission may be gone out, Cut it down, why cumbereth it the Ground, Luk. 13. 7, 9. At least, it may be the last Year, Week, Day or Hour of Indulgence, mad Man that thou art, to stand in the place where all Gods Arrows fly; thou art the Center where all the curses of Law and Gospel meet. The Roman Emperor wondered that Knight slept so securely, that was in abundance of Debt, and sent for his Pillow: Surely thy Pillow is very soft, or thy Heart very hard, that can sleep in such Debts to Justice, and not fear an Arrest, to carry thee to the Prison of Hell: the Plague is running on thee, and a Lord have mercy on thee,

is upon thy Door, and will not this alarm thee, to look about thee?

9. The possibility of obtaining this New Creature, will aggravate thy Misery: hadst thou been in *Turkey* or *India*, and never heard of the first Creation, or the Fall, or means of recovery, or a possibility of being made New by the Second *Adam*, thy case had been excusable, at least more tolerable: so saith our Saviour, *If I had not come, and spoken unto them, they had not had Sin, but now they have no cloak for their Sin*, John 15. 22. The old Sinner must go into Old *Tophet*, Isa. 30. 33. And the damned Caitiff will have nothing to ease his Torments, not a drop of Honey in his bitter Gall: there was to be no Oyl nor Frankincense in the Offering of Jealousie, Numb. 5. 15. Why so? because it was a *Memorial bringing Iniquity to remembrance*: Just so this dreadful Memorial in Hell, will bring the Sinners slighting of Grace, hardening his Heart against the Reproofs of the Word, Motions of the Spirit, Checks of Conscience, Counsels of Ministers, and all these will be as Scorpions to sting thee, as Oyl to the Flame, to burn hotter. Oh woe is me, Ministers warned me, told me of my danger, I heeded them not, I did not believe that things would ever come to this pass: Oh that I had regarded the things that belong to my Peace, but now its too late, my Day is over, my Sun is set; the Door is shut, the Gulf is fixed, and my Soul shut up in everlasting Darkness: these will be your despairing Groans another Day: Oh take warning while it is called to day; for there will be nothing to mitigate, but much  
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to aggravate your Miseries, and thus those two Scriptures are reconciled, *Rev. 14. 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his Indignation: i. e. without the least Ingredient of Comfort, no Sugar in that bitter Cup of Wormwood: but Psal. 75. 8. In the Hand of the Lord there is a Cup, and the Wine is red, it is full of mixture: i. e. of dreadful Ingredients, to aggravate the Sorrows of damned Miscreants; yea, these wicked Souls shall drink the Dregs thereof, and wring them out, i. e. their Hearts shall meditate Terror, and their Consciences shall squeeze out the astonishing Circumstances of their by-past Lives, and that Worm shall never dye, but be gnawing at their Heart-strings for evermore.*

10. *Lastly: You must undoubtedly be shut out of Heaven, if you live and dye without this New Creature: I told you, that this New Creature fits for Heaven in the Reasons of the Point, I will now tell you some Reasons, why its impossible any Soul that wants it, should go to Heaven; nay, its as possible for a Devil to be saved as a poor unregenerate Sinner: For,*

1. A Soul without this New Creature, hath no Interest in Christ; *For if any man be in Christ, he is a New Creature, 2 Cor. 5. 17. This is clear, and tis as clear that there is no Salvation in any other then in Christ, Acts 4. 12. You must mount to Heaven alone, if you think to ascend any other way then upon the Ladder of Jacob, as Constantine told Aescius long ago: its a vain attempt, and its a meer Phrensie to divide assunder, what God hath joyned so inviolably together;*

ther; Holiness and Happiness, a new Nature and a new State; if you rend them, God will rend you.

2. Its impossible you should walk in the way to Heaven, without being New Creatures, for the End can never be attained without the Use of the means. Reason tells us, that he that would arrive at *London*, must go by Land or Water, in Ships, or on Horseback, Coach, or on Foot, or by some means or other; or he can never come thither. So it is here, God hath prescribed Means and Methods for attaining Eternal Happiness, and bids us enter in *at the strait gate*, Matth. 7. 13. 14. *Yea, strive to enter in at the strait Gate*; And adds, *That many shall seek to enter in, and shall not be able*, Luk. 13. 24. How shall they then enter, that neither strive, nor seek nor make any Essay to enter! And how can they seek or strive, that have no strength; nay, that have no life, as a graceless Soul is? who is dead in Trespasses and Sins: and till the Grace of God infuse new Life into him, with this New Creature, he can neither stir Hand nor Foot in a Spiritual Sense, Heaven-ward, and is not likely to come thither.

3. Nay, he that wants the New Creature, hath no Heart, Mind, or Will to be saved: and God saves no Man against his Will, but his Grace makes them truly willing; and this change of the Will is a considerable part of the New Creature, and 'tis a Sovereign Act of free Grace, *thy people shall be willing in the day of thy Power*, Psal. 110. 3. None follow the Captain of our Salvation to Heaven, but Volunteers, and there's  
great

great need of a vigorous Will, for Heaven must be taken by Storm, *The Kingdom of Heaven suffereth violence, and the violent take it by force,* Matth. 11. 12. No man will be obedient, except he be willing: there must be the *Imprimis* of a willing Mind, before there be an active Hand, 2 Cor. 8. 12. a worshipping Knee, or a walking Foot: they whose Spirits do not make them willing, will not remove from Sin, or move one step Heaven-wards, and hence it is that our blessed Saviour chargeth mens disowning him upon their Wills, *You will not come to me that you may have life,* John 5. 40. *And why will ye dye, O house of Israel?* Ezek. 18. 3. This is the true reason of Sinners undoing, they will not chuse Salvation, and so consequentially and interpretatively they damn and destroy themselves, *Ho 13 9* If a man will not eat, he will not live; if a man drink Poison, he will dye: and he that will not use means of Salvation, cannot be saved: *how shall we escape, if we neglect* (much more wilfully reject) *so great Salvation,* Heb. 2. 3. And how should it be otherwise, if Men be not converted, and become New Creatures?

4. What should the old Creature do in Heaven? Heaven would be no Heaven to him: the Heavenly *Jerusalem* is another kind of thing then most take it to be. What wild, bald Conceptions have sensual Sorts of Heaven? as though it were *Mahomet's Paradise*, or *Heathens Elysian Fields*, wherein Men may only gratifie their Senses, or wallow in Pleasures: Alas, a Man may say to these ignorant Souls, as our Lord to *Zebedee's Children,* *You know not what you ask.* You would



would go to Heaven, yes, fain you would be saved, but do you know what Heaven is? I will tell you briefly, Heaven consists in a freedom from all Sin, a perfection of Grace, injoyment of God, employment in divine Praises, love, delight in God, meditation on God, Ecstacies and Ravishment of all the Soul's Faculties in immediate communion with him: And what aukard Conceptions hath a carnal Heart of these blessed Privileges? They would be no advantage to him at all, but a torment, to him that hates God, runs from him, cannot abide to come near him in any Duty, likes not the Sociery of God's Saints, delights in sinful Practices, dallies with Satan's Temptations: Can men imagine they shall take Cards and Dice, Cups and Queans with them to Heaven? Nay, can Men take fair Houses, full Bags, or worldly Business into another world? Can men make great Purchases, gather great Rents, or break Jest with their Companions in a future state? Alas, a poor carnal heart is weary of Duties, much more will he be in Heaven; Sermon is too long, Prayer is tedious, *when will the Sabbath be gone?* Can these be fit to enjoy God in an eternal Sabbath of rest? nay, the poor guilty Sinner cares not for coming near to God, the Sight of God is terrible to him, as it was to fallen *Adam*: indeed without converting Grace, introducing this New Creature and Divine Nature, the Soul would be altogether strange to God, and any converse with an holy, glorious God; yea, even the sanctified themselves, by reason of the Remainders of Corruption in them, have much ado to bring their

their Hearts to converse with God, especially when they lie under the sense of Guilt, even a Godly Peter then crys out, *Depart from me, for I am a sinful man, O Lord*, Luk. 5. 8. Much more will a graceless Soul not dare to come near to God; *an Hypocrite shall not come before him*. Job 13. 16. He will not, and God will not suffer him: but a gracious Heart can truly say, *It is good for me to draw nigh to God*, Psal. 73. 28. Communion with God is his Heaven upon Earth: Therefore this God will be his Salvation, himself is his best Heaven: but a carnal Heart knows not what this means, and is therefore incapable of Heaven.

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Chap. VIII. *Some Objections of Sinners answered, against their Endeavours to be New Creatures.*

**T**IS much if a Carnal Heart, and a Witty Head, with the Devil's help, have not something to say against the thing it self, or their Attempts after it, to excuse themselves.

1. Object. *Who can in this World be so qualified for Heaven, the best come infinitely short. I have heard it said, that as the Soul passeth out of the Body, it is then perfected and qualified for its enjoyment of God; no man can expect it before; and though I cannot so delight in God, and his Service now, yet I hope God will perfect my Soul in the instant of its separation from the Body.*

**I Answer;** 1. There is an habitual and an actual disposedness for Heaven, (as I have at large explained in a Treatise, on Col. 1. 12. called, *Meetness for Heaven*) and every Child of God, after the first Infusion of Grace into him,  
and

and change of his State and Relation Godwards, is put into a capacity for communion with God, in this and in the other World, but increase in Grace, and exercise of Grace doth daily capacitate him for further communion with God: no man can expect he shall be a perfect man, till he be a man; perfection of degrees follows that of parts: you must first be in Christ, or else you'll not arrive *to the measure of the Stature of the fulness of Christ*, Eph. 4. 12, 13.

2. That Man feeds himself with a vain groundless hope of being saved, and compleated at Death, that's careless and graceless in Life, for he hath no promise to nourish such a Perswasion; did God ever say, *Live as thou livest, and at the Instant of Death I will infuse Spiritual Life into thy Soul, trust me for that at thy expiring Breath, I will give thee that then, which will qualifie thee for Heaven, and make thee then in love with me, though thou never caredst for me all thy Life long.* Where do you find such a Promise? and who but a mad man, will put all to a desperate adventure at the last gasp? You have more reason to fear he will not, then to hope he will give you Grace; nay, you have a dreadful threatning, that *because he called, and you refused; you shall call and cry, and he will not answer*, Prov. 1. 24---28. And you have a terrible Instance of the fruitless Cries of the foolish Virgins, *Matth. 25. 10.* And who are you that the Great God should be at your beck? He can and will hear the least whimper of a Child, but regards not the howling of a Dog: he may and will say, *Go to the Gods, the Lusts you have served, I know you not, I own you not for mine.* This is  
not

not a time for getting, but using Grace; yea, Death is a time for perfecting the Work of Grace: Woe be to that wretched Caitiff that hangs his Eternal state on the uncertain working of the Principle of Life in the moment of Death

2d. Object. *But if I have not yet the New Creature, I may have; there's time enough before me, I am young, and yet in my full strength, of an healthful Constitution, and may live long: Let old Persons that are going off the Stage, look after this New Creature, I have other things to mind.*

*Ans.* 1. Alas, Man, art thou certain thou shalt live till the next Year, the next Month, Week, Day, or Hour? Have not many as young as thou art, gone to the Grave before thee, and what Assurance hast thou of thy Life another Moment? For *what is our Life but a vanishing Vapour*, James 4. 14. Its a Bubble, a Blast, a Shadow, a Dream, Smoke, Job 7. 7. Yea every Man in *best estate is altogether Vanity*, Plal. 39. 5. and 90 56. As flourishing Grass in the Morning, cut down before Evening: If you fall not by some force of outward Casualty, you carry your Bane lurking in your Bosomes: Have you a Lease of your Lives, as Hezekiah had? You have little reason to boast your selves of to Morrow, for you little know what a big-bellied Day may bring forth, Prov. 27. 1. It may Land thy Soul in Eternity? Therefore dispatch this main Work at present.

2. The longer thou deferrest, the more difficult wilt thou find it. thy Heart will be daily more *hardened through the deceitfulness of Sin*, Heb.

Heb. 3. 12. Jer. 12. 23. Custom in Sin will make Conscience more brawny: A Sickness may easily be cured at first, but when it gets into the Nerves, Bones, or strikes to the Heart, it becomes incurable, impregnable: So it is with Soul-maladies. Oh, what mischief may a Thief do, if suffered to lodge one Night in your Houses! Besides, the Life or Death of the Soul may hang upon this nick of Time; he oft limits it to a Day, *Now is the accepted time, now is the day of Salvation*, Heb. 4. 7. 2 Cor. 6. 2. Who can tell but God may say after this day, *My Spirit shall strive no more with them*, Gen. 6. 3. You may provoke God to withdraw: Oh, how many Instances have we of thousands that have lost their Day, and have been undone forever.

3d. Object. *If I become a New Creature, there will be so much strictness and severity in Praying, Reading, Watching, Holy Walking, that it will never be abiden, it will make me Melancholy, and rob me of the Joy and Comfort of my Life.*

Ans. 1. Though the possessor of the New Creature lose sensual delights, which are Madness, rather than true joy, Eccles. 2. 2. Yet he may retain the lawful Comforts of his Life: Its true, that he must lay aside lascivious Jest, wanton Songs, unlawful Gaming, excessive Drinking, blasphemous Stage-plays, Filthiness: But there's no real Content in these, to a generous Spirit, that bring Guilt and Wrath: but the gracious Soul may take as much, or more real Pleasure in Relations and Worldly Enjoyments (keeping the due Circumstances of Time, End, Measure, and Freedom from Scandal) as

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another



another Man; nay, now he tastes the Blessing of God in his Enjoyments, as he hath a right to them in Christ, as they are cleansed from the Curse, sugared with God's Love, helping him in God's Service, towards Heaven; and the New Creature puts Wisdom into the Christian, to set every thing in its Place and Order, so that the Godly Man enjoys himself with more sweetness in a mean condition, then many wicked men in their Abundance.

2. A Man hath never true solid Joy and Peace till he be a New Creature; this, and this only lays the Foundation of strong Consolation. Serious Godliness is no such melancholy Life, as the Carnal World do imagine: Suppose the Christian do labour, toil, and take pains in God's Service, Love oyls the Wheels of his Soul, and he takes as much pleasure therein, as *Jacob for Rachel*. God spices every step of his way, *Wisdom's ways are pleasantness*, Prov. 3. 17. *The severest Commands of God are not grievous*, 1 John. 5.

3. but delightful, *the Spirit helps his Infirmities*, Rom. 8. 26. Inlargeth his Heart, he mounts up with Wings as Eagles: he is sure his Gains will answer his Pains: He that digs in a Golden Mine, is paid for every stroke he strikes; nay there's a [*præmium ante præmium*] a Reward at present, *In keeping thy Commandments, there is great Reward*, Psal. 19. 11. You hear of the Saints sorrow for Sin, grief for God's withdrawing, vexing with Satan's assaults, but you see not their Joy, *a stranger intermeddles not with his Joy*, Prov. 14. 10. He hath Comforts that none know of, or can deprive him of; yea, he hath more

more Comfort in his Tears for Sin, than a wicked man hath in gratifying his Senses, in committing Sin; in the midst of the carnal man's Joy his Heart is sad; in the midst of the Christians sorrow for Sin, his Heart is full of Joy: do but try a Godly Course, and you would not exchange it for the Wicked's Rant.

4th. Object. *But if I leave my old Companions; they will laugh me to scorn, I shall be accounted a Fool, a Dotard, a Schismatick, a Fanatick, all that's naught; and this I cannot brook, and indeed I know not how to discard and disoblige my old intimate Comrades.*

*Ans.* 1. If owning God and saving your precious Souls be a disobligeing of them, they are better lost then found: Carnal Friends are dear, but God dearer: Religion binds you to forsake your own People, and your Father's House, Psal. 45. 10. *To hate Father and Mother*, in comparison of, or standing in competition with Christ, Matth. 10. 37. And its the best Match you can make: You'l not repent it to foregoe those Syren Songs of bewitching Companions, that lead you down to Hell, for the Society of Saints; to forsake such incarnate Devils, for the ministry of blessed Angels; yea, to renounce the Devil for communion with an holy God, you have little reason to be afraid or ashamed of such an exchange.

2. As for their hatred, scorn, or reproach, read Isa. 51. 78. *Fear ye not the reproach of men, neither be ye afraid of their Revilings*—The Tongue of such wicked Villains are no Slanders: better be reviled then praised by some:

Our Lord, saith, *Woe be to you, when all men speak well of you*: When the Papists called *Luther* an Apostate, he accounted himself a blessed Apostate, from the Synagogue of Satan, to the Church of God: And what if an *Ishmael* mock *Isaac*, or a *Shimei* rail at *David*, are they worse for lying Tongues bespattering them: Glorious Stars may be called by ugly Names, as Bear, Dragon, but are glorious still: so may you be: An Heathen *Seneca* could say, and glory in it [*mala de me loquuntur, sed mali*] They speak evil of me, but they are evil men. And is it not better to be reproached by bad men, for being good, then to be damned by God for being bad? Doth not Christ bid you *rejoyce, and be exceeding glad*? *Matth. 5. 10.* Surely you may wear these as Trophies and Badges of Honour: So did *Paul* glory in Christ's Cross, as an old Soldier, *Gal. 6. 17.* in his Scars received in the Wars for his Prince: The Christians of Old rejoyced, that *they were counted worthy to suffer shame for the Name of Christ*, *Acts 5. 41.* They looked on that Reproach as their greatest Honour and Ornament: You deserve not the Name of *Christian*, if you will not bear a foul Word from the foul Mouths of men, for him, that despised the Shame for your sakes, *Heb. 12. 2.* If men clip your Credit, to make it good weight with God, and rub your Crown with Dirt, to make it brighter, you'll be no losers: if you be reproached for the Name of Christ, happy are you, for the Spirit of Glory and of God resteth upon you, *1 Pet. 4. 14.*

5th. Object. I see no such Beauty or Excellency in these Puritans and Precisians, that pretend to be New Creatures; they are no better than their Neighbours; all are Sinners, and so are they; nay, I have seen them slip into Scandalous Sins, they are Proud, and Envious, and Covetous; they are but a pack of Hypocrites.

Ans<sup>r</sup>. 1. Take heed of speaking Evil of the Persons and Things that you know not; Carnal Persons are not competent Judges of God's Children, *Psal. 83. 5.* These are *hidden Ones*, Kings in disguise, *It doth not yet appear what they are or shall be, 1 John 3. 2.* The King's Daughter is all glorious within, *Psal. 43. 13.* The Life of Saints is hid with Christ in God, *Acts 3. 3.* You know not what they do in Corners, much less do you know their Consciences: take heed of rash judgment: you know neither their best nor their worst, there's a Vail upon the face of their Souls: there is an *hidden man of the heart*, which is invisible to the Eyes of Spectators; and if these gracious Souls should open their Experiences to you, you would judge them Paradoxes, Riddles, or meer Enthusiasms. Wisdom is too high for a Fool: learned *Nicodemus* hath odd and aukard Conceptions of the New Birth, *John 3. 4.* The natural man knoweth not the things of the Spirit, *1 Cor. 2. 14.* If you had new Eyes, you would be fitter to judge of things that differ: Suspend your Censures, call not them Hypocrites, whom God will own for Children: a blind man is not fit to judge of distinct Colours.

2. Its true, all are Sinners, yet there's a vast difference of Sinners: *1 John 3 9. Whosoever is*

born of God, doth not commit sin [*ἀμαρτίαν ἔργασται*] doth not work sin, he makes not sinning his trade: his business is to walk in the Ways of God, and if he be overtaken with a fault, Gal. 6. 1. he discovers it, mourns for it, riseth out of his Falls by Repentance, he hates Sin more, becomes more watchful and jealous of himself, prays, desires strength from Christ, to crucifie the Flesh, and Sin hath not dominion over him, Gal. 5. 24. Rom. 6. 14. but he makes progress in Mortification: and ordinarily this Child of God doth not fall into any gross and scandalous Sin, or if at any time God do's suffer him to fall foully in Judgment to a wicked World, yet it costs him dear, it may be broken Bones, as it did *David*, and God can heal his Backslidings, and make him more humble after: however there's a vast difference betwixt a Sheep stepping into the Mire, and a Swine wallowing in the Mire: Some are, and some are not the Spots of God's Children, Deut. 32. 6. You have more need to judge your selves, then censure others to be Hypocrites: Hear what Reverend Mr. *Hildersham* saith in this case;

“What some say of Professors,  
*Hild. on Psal. 51.* “these Gadders after Sermons,  
 pag. 642, “these holy Brethren, that stand  
 “so much upon Sincerity, can abide nothing  
 “that favours of Popery; these precise Fools  
 “must be Singular, forsooth, dare not Swear—  
 “they are no better than Hypocrites. He An-  
 swers, “tho' these things be found in some Hy-  
 pocrites, yet they are no Signs to know an  
 “Hypocrite by, nor are they Hypocrites that  
 “do thus; thou that scornest a Man for this,  
 “bewrayest



"bewrayest the Prophaneness of thy own Heart,  
 "and openest thy Mouth against Heaven, Psal.  
 "73. 9.

6th. Obj. *You told us this Work is Creation-Work; Can a Man create himself? Sure its not in the power of a dead man to make himself alive? So you said Sinners are dead, this is the Work of Omnipotency, God must do all: Alas, what can Man do of himself?*

*Ans.* 1. You are not naturally dead, tho' spiritually dead, yet you are alive, God hath given you rational Souls, Faculties capable of knowing, loving, and enjoying God: you are not senseless Stocks or Stones, nor meer Brutes; there is in you a remote aptitude, if not a present promptness to receive Grace: you have the noble Faculty of a self-reflecting Conscience, that is the *Candle of the Lord, searching all the inward parts of the Belly*, Prov. 20. 27. It can discover moral Good and Evil, yea, it can excuse or accuse in what you do, good or amiss, Rom. 2. 14, 15. You might be much better if you minded this Light within you, the Light of Natural Conscience: How can you expect more, till you improve what you have: Nature can do little towards Grace, yet Moral Principles cherished and improved, may be some Fence against vicious Inclinations, and prevent a Custom in sinful Practices; however, its dangerous to imprison the common Notices of a Deity, Rom. 1. 18. or Moral Duty; this is the Road to obliterate them, this shuts the Door against Grace, and opens the Sluce of Vice: nourish what's good in thee; who can tell what it may come to at last?

2. God commands the use of Means; and though he hath not bound himself, yet he hath bound every man to his utmost power to be tending towards God. Divines say, That tho' no Exercise of Common Grace can merit Special Grace, yet God is not wanting in his further Grace, to those that have made a due improvement of Common Grace, and done what in them lay towards their own Salvation: Your business is to *work out your own Salvation*, Phil. 2. 12. For 'tis God that *worketh in you the will and the deed.*

It is an Old Saying of St. *Augustin*, *He that made thee without thee, will not save thee without thee.* God loves to second man's endeavours; he is never wanting to the diligent: [*lex jubet, gratia juvat*] the Precept commands the Gospel-Promise will assist: God hath not lost his right to command, though we have no Might to obey; his Authority must sway with us, though we have not ability to do his requirement: [*præcipit. Deus quod ipse præstat*] he bids us up and be doing, and he will take us by the Hand and help us: Try, **Man**, in so necessary a Work as thy Soul's eternal Happiness; thou hast lost much labour in other cases, thou mayst not lose it in this: there's a May-be in it, and that's warrant enough for such a Venture. Be laborious, and thou mayst be gracious.

7th. Obj. *But I may as well sit still, as rise up to fall; I shall never hold out, I see so many Temptations of a cunning Devil, oppositions of a furious World, and strong Corruptions of a treacherous Heart, that I do foresee I shall not be able to stand; I had better*

*not begin at all, then begin in the Spirit, and end in the Flesh, and so sink my apostate Soul deeper.*

*Ans.* 1. Art thou in good earnest, that makest this Objection? or dost thou Complement with God, and make it an Excuse and Evasion? If the latter, and this be but to save thee a labour of being serious in Religion; thy case is lamentable, thou hast yet but sleight thoughts of God, thy Soul, or of Heaven, that makest such frivolous Excuses, to incur a certain Damnation. But if thou be in good earnest, it will put thee upon the search of thy Heart, whether thou be sincere that thou mayst persevere, that thou mayst not build upon a Sandy Foundation; and if indeed thou art jealous of thy self, and afraid of Apostacy, this very Fear is the best Fence against falling away: *I will, saith God, put my fear in their hearts, Jer. 32. 40. and they shall not depart from me: Blessed is he that feareth always, Prov. 28. 14.* This Godly Fear will make you avoid Sin, and all its occasions, improve Talents, time and means of Grace, put you upon all methods to grow in Grace, and gain Assurance: A caution is necessary to the best; see *Heb. 3. 12, 13 — 4. 1.* But be sure yours be a Godly Jealousie, arising from a Sence of the Evil of Sin, and your own weakness, and not a meer Consciousness of your Hypocritical-Hearts.

2. If once this New Creature be truly framed in thy Heart, it will be permanent and abiding; not but that it is a Creature and so loseable of it self, but by vertue of God's Covenant and Promise, so it is *an incorruptible seed, a well of living waters, springing up to everlasting life, 1 Pet.*

1. 23.

1. 23. *John* 4. 14. If once this Work be savingly wrought, though it be but a Spark, an Infant, an *Embryo* of Grace, the God of Heaven is concerned to look to his own Creature, you shall be kept by the power of God through Faith to Salvation, 1 Pet. 1. 5. None shall pluck you out of the Father's Hands, *John* 10. 28. Nothing can separate: The Gates of Hell shall not prevail against you, *Mat.* 16. 6. *Rom.* 8. 37. Fear not, you have the Father's Care, the Son's Prayer, the Holy Ghost's abiding in you for ever, *Phil.* 1. 6. *John* 1. 7. 1 *John* 2. 27. Hypocrites will be Apostates: a rotten Core will spread to the Skin: its very rare to see an Hypocrite undiscovered till Death; though the Foolish Virgins held out long, yet it appeared at last they had no Oyl in their Vessels: *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us,* 1 *John* 2. 19. Take thou care of thy Sincerity, and God will take care of thy Perseverance: God will not renounce his own Image: Christ will not forsake his own Members. If thy state and standing were in thine own Hands, thou wouldst as surely lose thy Integrity, as *Adam* his Innocency; but we are kept by the power of God through Faith to Salvation, 1 Pet. 1. 5.

There's one thing I fear more than all the rest, and that is a lazy, sloathful, luskish Spirit, that will not take any Pains in God's Work, nor in the concerns of the Soul, but think Grace must drop into their gaping Mouths; this Sloath hath killed thousands of Sinners: Oh, it will cost him trouble, care, pains, and this he cannot brook. And do Men think to grow Rich without labouring,

ing, careful Endeavours, and travelling to Markets? And can they think to go to Heaven, or get Grace without taking Pains? Its true, its not meerly Pains that will do it, but Sloath will lose it; and without Pains-taking, nothing that's excellent will be obtained; for [*Difficilia quæ pulchra*] The more choice things are, the hardlier are they come by. I am sure Christians of Old laboured hard, that *they might be accepted of God*, 2 Cor. 5. 9. And the Apostle tells the Hebrews, that *God doth not forget their work and labour of Love: and urgeth them to shew the same diligence, and not be sloathful, but followers of them, who through Faith and Patience inheris the Promises*, Heb. 6. 10, 11, 12.

Let the slothful Person ask himself these Questions; 1. Whether the Pains of Hell be not more intolerable than the Pains God calls for from him to escape it? Or, 2. Whether Heaven will not requite all his Pains to obtain it? Or, 3. Whether he take not more pains to scrape together a little Dirt of Wealth, or a necessary supply of Wants? Or, 4. Whether thousands take not more pains to get to Hell, then God requireth of him to travel to Heaven? And let the wretched Sluggard know, that by that time he hath been an Hour in those intolerable Torments, he would be glad to be turned into the World again, though upon the hardest terms of Obedience, Mortification, and acting all things within the verge of an humane Capacity, would he not gladly accept the Conditions, in order to Eternal Life? But alas, Men are made up so much of Sense, and understand so little of Invisible



Invisible Realities, that they chuse rather to be damned Eternally, than to endeavour to live Holy: therefore *mens destruction is of themselves*, Hof. 13. 9. They will not come to Christ, that they may have life, John 5. 40. That's a true Maxim [*nemo nolens bonus aut beatus est*] It is God's Ordination, that men's own estimation, choice, and endeavours shall be the necessary preparative to their Fruition: and hence, it is that the slothful Servant was a wicked Servant, and fared and sped according to his Sloth, Matth. 25. 26.

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Chap. IX. *Instructions for the Trial of our Spirits, whether we be indeed New Creatures.*

**T**He Fourth and Last use of this point, is that which the Apostle calls [*παιδεία τῆς ἐν δικαιοσύνῃ*] i. e. Instruction in Righteousness: and this I shall rank under these Four Heads.

*First*; Give a particular account of the Nature, Parts, and Properties of the two Creatures, for helping our Spirits in the tryal of our States.

*Secondly*; Give Some directions what those must do to obtain it, that feel or fear they yet have it not.

*Thirdly*; How such must act, live, or behave themselves, as do find upon Scripture-grounds, and good experience, that this is savingly wrought within them.

*Fourthly*; I shall Answer some Queries or Cases of Conscience for satisfaction of such Souls as are doubtful of their Sincerity, or would be further

ther informed in some Points about this New Creature. All these I must briefly dispatch.

1. It is of very great Concernment for every Rational Soul to know, and be at some certainty whether he be a New Creature.

I might here refer the Reader to the Description of it in the beginning. 1. I called it a Supernatural Grace, as to the general Nature of it. 2. For its particular Property, or Nature, I call'd it a Gospel-Grace, in its specifical quality. 3. As to its subject, it is in the Soul of a Sinner. 4. The Instrumental Cause of it, is the Word of God. 5. The Efficient Cause, is the Holy Ghost. 6. The proper immediate Effect, is a great change. 7. The Compleatness of this change, in point of state, Constitution, Relation. 8. The Pattern is the divine Image or Likeness. 9. The Rule of it, which is the Word of God. 10. The End, 'tis the Glory of God, and the Soul's Happiness in its communion with God.

You see then this New Creature is a very extensive and comprehensive thing, it contains the whole Encyclopædia, (as I may say) or compass of Experimental and Practical Religion.

It is a Relation, not one quality, nor yet one single habit, neither one Star, nor yet a Constellation of Graces, but a Relation or Rectitude, and orderly Correspondence of the Faculties straining forth from the infusion of all those Habits and Qualities into Man, as a

Learned Man observes; where-  
in the Appetite is subject to the Will, the Will to Reason, the rectified Reason to God, and the Conversation corresponding to this

*Dr. ArrowsTraff  
Sac. pag. 138.*

this inward Principle, not compleatly or perfectly in point of degree, as it was in *Adam's* Soul, in the state of Innocency, but by Integrity of the parts, so far as the Soul is sanctified in this Life, and compleated to a perfect Man in Heaven: It is (say Divines) [*πνευματικὴ αλυσίς*] a Spiritual Chain, wherein all Vertues and Graces are linked, concreated with *Adam*, infused into the Christian in this New Creation, whereby he hath a power to act as a Christian, in this lower World, in all Christian Exercises, that God in his Word calls him to.

Four Heads I shall reduce these Tryals of the New Creature to.

- Viz.* { 1. The Preparatives to it.  
2. The Parts of it.  
3. The Properties thereof.  
4. The Effects and Fruits of it.

Had I time, and room, these might be largely insisted upon.

A Touch of each.

1. For the Preparatives or Antecedents that lead to the New Creature; not that the Creature can prepare himself for it, but the same God that makes it, doth something on the Soul to usher it in, as the Chaos and Darkeness was before the beautiful Fabrick of the World: so God works.

1. Sence of Sin, Wrath, and the undone estate the Soul is in, this is a New Work; for formerly the Sinner neither felt nor feared Evil, but thought his State as good as any Bodies; doubted not his own Salvation; now a Spirit of *bondage to fear*, Rom. 8. 5. *hath seized*

seized on him; He is shut up as a Sheep for the Slaughter, Gal. 3. 22, 23, 24. The Law is a severe Schoolmaster, and worketh Wrath, Rom. 8. 15. Now the Sinner crys, *Wo is me, I am undone, I never thought I had been in this miserable state: I see I am a condemned Malefactor at the dreadful Bar of a Sin-revenging Judge: my Mouth is stopt, I have not a Word to say for my self, why Sentence should not be executed upon me: Wo is me, I am likely to perish for ever.*

2. A discovery of his helpless state, he himself cannot help or deliver himself, the whole World cannot; its not within the power of Men or Angels to bring any Relief to his forlorn, perishing Soul; I am, saith the poor Sinner, helpless, fatherless, Hof. 14. 13. Succourless; I am without strength, *in me dwells no good thing*, Rom. 5. 6, 7, 18. I could provoke God, but I cannot please him; Heaven is shut against me, and I have no Key to open it: Hell gapes for me, and I know not how to escape it: I hang over Flames, I lie in Chains, and all the World cannot break them, *Silver and Gold will not redeem me*, 1 Pet. 1. 18. *Great men are vanity, good men have no Oyl to spare*, Matth. 25. 9. If I sate upon a Prince's Throne, I could not purchase or command a Pardon, *The redemption of the Soul is precious, it ceaseth for ever*, Psal. 49. 7. My case grows worse and worse.

3. A serious Enquiry after a Remedy, when the poor Sinner is thus puzz'ed and non-plust, and knows not which way to turn himself, then he begins to ask new Questions, not as he was wont, *Who will shew me any good*, Psal. 4. 6. of worldly

worldly advantage; no, but his Tune is turned, now he cries, *Men and Brethren, what shall I do?* Acts 23. 16, 30. Oh Sirs, *What shall I do to be saved?* Oh, you Ministers, Christian Friends, did you ever know any case like mine? Is it possible that ever I should find Mercy? Is not the Day of Grace past? I fear I have committed the Sin against the Holy Ghost: Wo is me, what Course shall I take? I see nothing but bare Walls at home; Is there Relief to be found for a poor pining Soul? Tell me, O tell me, what Door I must knock at, and how I must knock, that I may speed.

4. Sad thoughts of heart upon discovery of the Remedy: Oh, saith the poor Sinner, you tell me God is a *merciful God, forgiving iniquity, transgression and sin*, Exod. 34. 6, 7. But I spy one Red Letter in his Name [*that will by no means clear the Guilty*]. Now I am guilty, and I have read that the Arms of Justice and Mercy are of equal length, both infinite; how must Justice be satisfied? I am sure not by me, in my own Person. Well, the Gospel tells the Sinner, that the Wards of the Lock are changed; this Chancery will relieve the condemned Sinner; Christ in our room hath suffered and satisfied Justice for us, *Isa. 54. 5.* 1 *Pet. 2. 24.* Yea, saith the Soul, but how shall I have Interest therein? Its answered, By Faith. Alas, saith the Sinner, I am but where I was, I can no more believe, then I can keep the whole Law: Oh this unbelieving Heart kills me, binds me over to Wrath: still I would believe, but I cannot, my *Faith is but Unbelief*, Mark 9. 24. I thought believing was the



the easiest thing in the World, now the Spirit hath convinced me, I neither do, nor can believe without an Almighty Power, *John 16. 8. Eph. 1. 19.* I would give all the World, that I could believe.

5. Obstructions are at last removed; a stubborn Will by Grace, is made *willing in the Day of God's Power*, *Psal. 110. 3.* Now Prejudices are removed: though a *Nathaniel* say, *Can there any good come out of Nazareth?* *John 1. 46, 49.* Yet if he come and see, he will believe: This was the Woman of *Samaria's* case, *John 4. 19.* Alas saith the Soul, I have been foolish, and ready to pick Quarrels at God's way of justifying and saving poor Sinners, and said of the Gospel-Dispensation, how can these things be? But I am at last satisfied, that a Revelation from God is not only authentick, but most rational; but yet I have within me strange Imaginations, and *high things that exalt themselves against the knowledge of God.* Well, God comes with his Spiritual Weapons, and pulls down these strong holds, dismounts the Sinner's carnal Confidence, and levels these high Mountains of Opposition, *leads captivity captive*, *2 Cor. 10. 45.* And now the Sinner is content, that God should take his own method in justifying and saving a Sinner by the Merits of Christ, without the least respect to any worthiness in him: and there's much ado to bring the proud Heart to this, to forego his own Righteousness.

6. Restlessness of Spirit in its present state, the Sinner is now heavy laden, *Matth. 11. 28.* must have rest somewhere, but can enjoy no rest in

a sinful state; *There's no Peace, saith my God, to the Wicked, Isa. 57. 21.* This is not a state to be rested in, saith the trembling Soul, I am got off all bottoms, I see my old unregenerate state hopeless and deplorable, yet I fear I am not centred and anchored on Christ, the Rock of Ages; Wo is me, I am fluctuating on the Waves betwixt Hope and Despair, I fear the issue: sometimes I spy the Day-break, but Clouds and Darknesse overwhelm me again: however, I am not content with these poor Husks of the World in my Christless state in a far Country, *I will arise and go to my Father, Luke 15. 17.* In this tumultuous Sea, I find no bottom for the Sole of my Foot, I must make to Ship or Shore; none but Christ, none but Christ, let me have him, though with *Fightings from without, and Fears within.* I am shifting from Post to Pillar, let me be dissettled till my Soul fix on Christ, *then shall not my Heart be troubled, if believing in God, I believe also in Christ, John 14. 1.* Let me never be at rest, till all ways are blockt up but this: If I sit still, I dye, *2 King. 7. 4.* If I go to the World, I pine; I will venture upon God's Promises, Christ's Purchase: if I must dye, I will dye there; but never did any dye at his Door.

7. At last the troubled Spirit issues out its perplexed Thoughts in Complaints and Prayers: God saith, *I have surely heard Ephraim bemoaning himself, Jer. 31. 18.* So methinks I see the disquieted Soul creep into a Corner to ease his burdened Spirit into God's Bosom in this manner: Lord, here I am, as wicked a Malefactor as ever stood at thy Bar, and as miserable a Beggar as ever

ever lay at thy Door; I was condemned as soon as convinced, and have too too wofully improved the Stock of Original Sin in thousands of actual Rebellions: I am *twice dead*, in danger to be *pluck'd up by the Roots*, Jude 1. and flung into the Fire of Hell: many means hast thou used, but nothing doth me good, yet now *thou hast brought me into the Wilderness*: Oh, *Speak to my Heart*, Hof. 2. 14. Every Sin deserves damnation; Oh, how many Hells then do I deserve? Thou art Righteous, if thou damn me; my Mouth is stopt, I am found guilty before God, Rom. 3. 19. I am self-condemned, thou shalt need no other Witness or Jury to find me guilty: but Christ suffered and satisfied Justice for some poor Sinners, and why not for me, the chiefest of Sinners? 1 Tim. 1. 15. I find not one word in Scripture against it, but a Proclamation of a general Pardon to all: Christ with all his Benefits is offered to me in the Ministry of the Word, upon the condition of Faith and Repentance: Its true, I can neither repent nor believe, but they are both included in the absolute Grant of the Gospel-Covenant, which gives what it requires. Lord, give me a Gospel-Repentance unto Life, and Faith in the Lord Jesus Christ: I hang on thee; sweet Jesus, who wast exalted on purpose *to give Repentance and Forgiveness of Sins*, Acts 5. 31. and the Faith of God's Elect.

Thus much for Preparatives.

2. The Parts of this New Creature lie in the renewing of the several Faculties of the Soul, which consists; 1<sup>st</sup>. In the Mind and Under-

standing; 2dly. In the Conscience; 3dly. In the Will; 4thly. In the Affections, which are the Motions of the Will.

1. The New Creature consists much in the Mind, which is called *a renewing in the Spirit of the Mind*, Eph. 4. 23. Interpreters have been much perplexed to know what is meant by the Spirit of the Mind, Calvin saith [*Ego Simpliciter accipio, ac si dixisset, renovemur non tantum* Calv. in loc. *quod ad inferiores Appetitus aut Concupiscentias quæ palam sunt vitiosæ, sed etiam quod ad partem illam animæ quæ nobilissima & præstantissima habetur*] i. e. be renewed not only in the inferior Appetite and concupiscible Faculties. but in that part of the Soul, which is esteemed the most noble and excellent. For the Mind is accounted a Queen, and almost adored by Philosophers. Now the Mind is renewed, when there is,

1. New Conceptions of things, otherwise than ever before, for a new Light set up in the Soul, to see things after another manner, *the eyes of the understanding are now enlightened*, Eph. 1. 18. Now he sees more Wickedness in his bad Heart, then ever he did, which makes him cry out, as Job, *Behold I am vile*, Job 40. 4. *Lord, thou art Heaven, I am Hell*, said Mr. Hooper. Now the Soul sees more Poyson and Malignity in Sin, then ever before, he sees it *exceeding sinful*, Rom. 7. 9, 17. As striking at the Majesty, clouding the Glory of the Holy God, as crucifying Christ, grieving the holy Spirit. The New Creature begets other Conceptions of Christ, as the *Rose of Sharon*, Cant 5. 9. *the chief of ten thousand*. He looks on God's Commands as *not at all grievous*,  
1 John

1 John 5. 3. but pleasant, comfortable, and profitable; he looks on the Saints as the *most excellent in the Earth*, Psal. 16. 3. Prov. 3. 18. He hath got Eye-Salve to judge of things as they are: *The spiritual man judgeth all things*, 1 Cor. 2. 15.

2. The New Nature bringeth a New Memory, he forgets Injuries, and remembers Truths; his Memory is sanctified and fortified, he lays up things in his Heart, as the Pot of Manna was laid up in the Ark: he *can abundantly utter the Memory of God's great goodness*, Psal. 145. 7. The New Creature is as a Phylactery to prompt and put him in mind of God's Law, Numb. 15. 39. If he hath not a great Memory, yet he hath a good Memory: God brings Sins to remembrance committed many Years ago, and the Soul is humbled for them, as if but newly committed: and though sometimes the best of God's Children are subject to slippery Memories, and do need Monitors, yet they have Minds clarified, and apt to be tenacious of the things of God, 2 Pet. 3. 1. *I stir up your pure minds by way remembrance.* An hint will bring God and good things into their Thoughts again: but wicked men are described by this Character of *forgetting God*, Psal. 50. 22. Do you make it your business to remember God upon your Beds, and in all Places, Psal. 63. 6.

3. The New Creature hath a new Counselor; formerly the Soul consulted with carnal Interest, and base and by-ends, even in things of Religion, if the Practice of Religion did cross his low and selfish Designs, he laid it down; but as soon as this Principle is put within him, he saith as Paul, immediately, *I conferred not with*



*Flesh and Blood*, Gal. 1. 16. God's glory, the good of his own and others Souls lay uppermost. Now the Christian goes to the Sanctuary in arduous cases, *Psal.* 73. 14. and makes the Scriptures (those divine Oracles) *the chief Counsellors*, *Psal.* 119. 24. in his Works, Natural, Civil, Spiritual; and dare venture upon nothing but what he hath warrant from God for: not, What saith this Friend, or the other Relation; but what saith God in the case, directly, or by good Consequence? See the difference betwixt good *Jehoshaphat* and *Abah*, 1 *King.* 22. 5, 6. the former said, *Enquire, I pray thee, at the Word of the Lord to day.* The other made nothing of it: *they soon forgot his Works: they waited not for his Counsel*, *Psal.* 108. 13. And God gives them up to walk in their own Counsels, *Psal.* 81. 12.

4. The New Creature hath new Admiration; the Carnal Heart wonders at trifling Novelties; *David* prays, *Open thou mine Eyes, that I may behold wondrous things out of thy Law*, *Psal.* 119. 18. There indeed he spies wonders of Power, Wisdom, Holiness, Faithfulness, and a display of all God's Attributes, but especially of free Grace and Love in the Work of Redemption: he sees no reason to admire any thing, but *things the Angels desire to look into*, 1 *Pet.* 1. 12. and are in continual ecstasy in the admiration of: O the Love of God in sending Christ, of Christ in becoming Man, 1 *Joh.* 3. 1. in taking any of the Sons of Men to be the Children of God, [ω 623 ⊕] Oh the depth of the riches, both of the wisdom and knowledge of God, *Rom.* 11. 33. There there only is something to be admired: all the Glories

Glories of the World are but meer contemptible Pageantry, he can trample them under his Feet with a better disdain, then *Diogenes* trampled on *Plato's* bravery, for he is in a sort crucified to the world, Gal. 6. 14. 2 Cor. 4. 18. And can pass by things, seen with an holy scorn, compared with things unseen, which are Eternal.

This is the New Creature in the Mind.

2. The New Creature is also manifest in the Conscience, which though it be not a distinct Faculty, (but a compound of more) yet it is of great use in the Soul of Man, and its necessary that *the Heart be sprinkled from an evil Conscience*, Heb. 10. 22. which is done by the Blood of Christ, and that *the Conscience be purged from dead Works to serve the living God*; and this is effected by the Eternal Spirit, Heb. 9. 14. Now there are Four Offices of Conscience, which the New Creature doth in good measure rectifie.

1. As it is [*Index*] a guide, a discoverer of Duty, a bright Star in a dark Night, an Hand in the Margin, to shew us what is worth our observing, a Schoolmaster to teach us, a Monitor to shew our Mistakes; and it must be regulated by the Word of God; for Conscience is corrupted, and is apt to be deceived, and deceive us: it is but an under-Officer, and must it self be subject to God's Law: hence the Christian seeks to regulate its dictates by the Word of Truth, and Grace brings it to the rule; What saith my Supreme Lord and Master, I must follow thee no further than God's Law allows: now the New Creature brings the Conscience to the Word, and saith, Thus far thou must go, and no further:

the End of the Commandment is Charity, out of a pure Heart, and good Conscience, and Faith unfeigned, 1 Tim. 1. 5. These are always Companions; this is a good Conscience.

2. Conscience is [*liber*] 'tis a Book, wherein are noted and writ down all a man's Actions, Expressions, yea, his Thoughts and Imaginations; so it is a wise and faithful Register, to produce them, as a faithful Witness for, or against a man another day, *the Books were opened*, Rev. 20. 12. One of those was the Book of Conscience; Conscience is as a thousand Witnesses; if good, the Holy Ghost joyns with it, *my Conscience bearing me witness in the Holy Ghost*, Rom. 9. 1. And this is our rejoicing, *the testimony of our Conscience*, 2 Cor. 1. 12. If the Person have done any thing amiss, Conscience brings it to the man's remembrance, as the Sin of Joseph's Brethren made them say, *We are verily guilty*, Gen 43. 21. *Now a faithful Witness will not lye.* A rectified Conscience will give in a true Testimony to promote Repentance, which is therefore called a *bethinking our selves*, 1 King. 8. 47. or Heb. *a bringing back upon our Hearts.* Conscience hath a tenacious Memory, and will speak true in its Excusings or Accusings, Rom. 2. 14, 15. which is proper to Conscience, as a Conscience, but Grace regulates it, and adds some force to it.

3. As Conscience is [*judex*] a Judge to pass the Sentence upon a man, as the verdict is brought in: It's true, it is but a petty Judge under the Supreme Judge, yet the Great God confirms its judicial Sentence: 1 John 3. 20. *If our Hearts*  
(i. e.

(i. e. our Consciences) *condemn us*, God is greater than our Hearts, and knoweth all things. Every man may and must keep a privy Sessions within, preparatory to the Great Affizes, if he be but passive, and is loath to hearken to this Sentence, he is self-condemned; and this is but [*præjudicium judicij*] a sad prognostick of his being condemned at God's Tribunal, which he seeks to escape, as *Felix* did, but cannot: But if he joyn issue with this Sentence, and condemn himself actively and voluntarily, *he shall not be judged or condemned*, 1 Cor. 11. 31. Now Grace in the Heart makes a Man do this. I am the Man, saith Conscience, I confess both the Fact and Fault. A rtthou so, saith Conscience, I must needs pass the Sentence upon thee according to God's righteous Law. Well, I yield, saith the Soul, I am convicted in this Court, and cannot escape the Judgment of God: I must flye to the City of Refuge.

4. Conscience is [*vindex*] an anvenger, a self-tormenter, a guilty Person is one that torments or afflicts himself; some do this sinfully, by *worldly Sorrow*, which *causeth Death*, 2 Cor 7. 10. The Christian must do it penitentially, either for his own Sins, or other mens; so *Lot vexed his righteous Soul with the Sodomites Sins*, 2 Pet. 2. 7, 8. The Word [*εβασάνισεν*] he beat and Bastinado'd his righteous Soul: The Godly Man must take the Whip of Conscience with the Hand of Grace, and whip himself for his Sins: or God will take it with his Hand, and scourge him with it, as he did *David*, whose Heart smote him for numbring the People, 2 Sam. 24.

10. The Worm of Conscience gnawing at the Heart, is an acute Pain, and will be one of the Torments of the Wicked in Hell, *Mark* 9. 44. But the Godly Man prevents that by joyning issue with executing God's Sentence by self-excruciating trouble for Sin here: this is a profitable use of Conscience, by a free and voluntary seconding its severe Lashes to promote Godly Sorrow.

This for two parts of the New Creature, that concern; *first*, the Mind; *secondly*, The Conscience.

Chap. X: *A further tryal of the New Creature, as to the Will and Affections, the subjects of it; and its Properties.*

3. **A** Nother Subject, wherein this New Creature resides, is the Will, and this is [*Cardo animæ*] the hinge of the Soul, the Master-Wheel, upon which the whole Soul turns, as an old Bowl receives a new Byas, that turns it quite another way, then what it had gone: now the change of the Will is the main work of converting Grace.

There are Four Motions of the Will, wherein the New Creature shews it self,

1. In its Designs, Aims, Intentions: The world and it self, were the main drift of the Will in a natural state: all seek their own, *Phil.* 2. 21. the gratifying of the Flesh, sensual Appetite, and carnal Interest: the universal Inquest is, *Who will shew us any good?* *Psal.* 4. 6. Oh for a good Bargain, a cheap Purchase! Another is for strong Drink,



Drink, or sweet Meats, Plays or Pleasures; another for Cap and Knee, and Titles of Honour: But the New Creature post-pones and scorns all these, and designs the glorifying of God, enjoyment of him, let *Christ be magnified, and my Soul glorified*, Phil. 20. And I can hate all other things, God hath twisted them together, and the Soul cannot part them: God is the Christians chief supream End, in his natural, civil, spiritual acts; the New Man aims at the glory of God, 1 Cor. 10. 31. Oh that my Soul may obtain fellowship with God, 1 John 1. 3. Psal. 73. 25. I will trample on sinful worldly self, and spurn away this dirty Dunghill, in comparison of God's Glory and Salvation of my own Soul; all other things will neither please nor profit this high-bred Creature infused into the Soul.

2. The Elective Power of the Will, the New Creature chuseth the most proper means to attain these high Ends, as he chuseth God for his only End, so in the first place he chuseth Christ *as the only Way, Truth and Life*, John 14. 6. 1, 51. By whom he may ascend to God, as the Ladder of *Jacob*: for there's no coming to the Father, but by the Son: The Will therefore consists to have Christ upon his own terms, and chuseth him above the World, John 1. 12. May I have Christ, I will *cast all others as Dung at my Heels*, Phil. 7. 7, 8, 9. Away with them, away with them, I will refuse Crowns and Scepters in comparison of, or in competition with Christ, the New Creature comes off freely in his choice of Christ, is not forced to him as his last shift, to escape damning, but by a sweet tendency and propensity

propensity of the Will touched and attracted with the Loadstone of divine Grace, *To me to live is Christ*, Phil. 1. 21. as well as he is good to dye with; yea, the New Creature chuseth, the Precepts, the Promises, the Patterns of the Word, *Psal. 119. 30, 111.* The way of Faith and Holiness to walk in, in order to the attaining Happiness; and he never repents this blessed Choice.

3. There's a cleaving act of the Will, a pre-emptory, resolved adhereing to God and his ways, the Will is fixed, determined for God, whatever shall be said against; he is not off and on like *a double-minded man, unstable in all his ways*, James 1. 8. [*ἀνδιόκετος*] hanging in suspense, *balancing betwixt two Opinions*, 1 King. 18. 21. but cleaves to the Lord with purpose of Heart, *Acts 11. 23.* as *Ruth was stedfastly minded to go with Naomi*, *Ruth 1. 16, 17, 18.* All men on Earth, and all the Devils in Hell shall not alter this resolution: *I will go and return to my Father*, *Luk. 15. 17.* *I am purposed that my Mouth shall not transgress*, *Psal. 17. 3.* Let others do as they list, as they dare answer, *I and my House will serve the Lord*, *John 24. 15.* I must not be guided by Example or Carnal Reason, but by the Word of God, and having made my choice by the Grace of God, I will not be altered as long as I breath, no Sufferings shall daunt me, no Allurements shall entice me from my God.

4. There's a resigning act of the Will, by which it gives up it self to the Will of God: the New Creature melts and molds the Will of man into the Will of God: as our Lord said, *Not my will,*

will, but thine be done, Matth. 26. 39. And those gracious Souls, *Acts* 21. 13. said, *The will of the Lord be done.* Hence Luther durst Pray [*fiat voluntas mea*] Let my Will be done; but came off thus, Mine, Lord, because my Will shall be thine. There shall be but one Will betwixt us: this hath been the Language of all the Holy Men in Scripture, *Eli, David, Paul*: Let the Lord do as seems good to him, *1 Sam.* 8. 10. *2 Sam.* 15. 25. This Harmony of Wills is a glorious Fruit of the New Creation; and sweet and certain Character of the New Creature: this brings Serenity to the Soul in all states, when Wind and Tide, go both one way, there's no Storm; so when the Christian acquiesceth in God's will, there's great Peace in the Soul.

4. The last Subject, wherein the New Creature is formed in the Affections, these are the Motions of the Will, the Will is the [*primum movens* or *mobile*] the main Wheel that carries the Affections along with it: the Affections are either, 1. disliking; or 2. liking: Aversions or Approbations of these Faculties of the Soul, and both of them are reduced to sweet Order and Harmony, according to Scripture-Rule.

1. The disliking or disapproving Affections, the Stream is quite turned into another Channel, the Soul loaths what it before loved, and bears an implacable hatred; yea, antipathy, not only to Sin, but to all appearances of it, *1 Thes.* 5. 22. and Avenues that lead to it, or proceed from it, *hating even the Garment spotted by the Flesh*, *Jude* 23. as one detests a Coat with the Plague in it, as a man's Stomach riseth against some

some kind of Meats, or a Toad for its poysonful quality, or a Serpent for its Sting, or rather for its loathsome Nature : *David* saith, *I hate, and abhor Lying*, Psal. 119. 163. He cannot use words enough to expresse his Antipathy to Hypocrisie. And true hatred is [*πρὸς τὰ γένη*] against all the Kinds of what we hate, *I hate every false way*, ver. 104. saith the same Holy Man. The New Creature makes the Christian not only angry at Sin, as against his Interest, or as a Man may be with his Wife or Child, in a fit of Passion, and entertains good Thoughts of them again, when the Passion is over; but there's an implacable Enmity commenced in the Heart against all Sin, yea, there's an hatred of wicked mens persons for their Sin's sake, *Psal.* 139. 21, 22. which otherwise the Soul loves, as he would not hate the Devil but for Sin : O, how weary am I of this Body of Death, I know not how to bear it, its like a stinking dead Carcase, that at once both burdens me with its weight, *Rom.* 7. 24. and poysons me with its stink : 'Tis this, and this alone that makes me send forth [*quotidianos mutigus*] daily groans, and Mournings. Oh that I could put a Bill of Divorce into the Hands of my dearest Lust, never to meddle with it again : I will never be reconciled to Sin more ; I will cut off my Right hand-Sin, and run the Knife of the Law into the very Heart of my dearest Lusts : I will study their utter extirpation : I am *ashamed and blush to lift up my face to God*, *Ezra* 9. 6. because of my Spots of guilt and filth ; never did any thing lie so near my Heart, as my Sin against God, *I will declare*

*declare mine Iniquity, and be very sorry for my Sin, Psal. 58. 18. For the future, I will stand in awe that I may not sin, Psal. 4. 4. I will fear Sin more then Hell: I cannot bear them that are evil, Rev. 2. 2. Though I have patience to bear any Affliction: I behold transgressors, and am grieved, Psal. 119. 58, 136. and shed many Tears for the dishonour they bring to my God: Oh that Sin were banish'd out of the World, or my Soul withdrawn from the wicked world.*

2. As for the liking Affections, the renewed Soul can truly say, as *David, I have set my affections to the house of my God, 2 Chron. 30. 3.* As to inferior Objects, my Soul is as a weaned Child, *Psal. 131. 12.* New light begets new love, new desires new delights: Truth in the Understanding, darting upon the Affections, contracted in the Glafs of Meditation, inflames the Soul: Did not *our Hearts burn within us, while he opened to us the Scriptures? Luk. 24. 32.* The Sun in the Firmament sheds his Influence into the Bowels of the Earth, but Light and Heat come together into Souls; knowledge affects the Heart; the more the Christian knows God, the more he loves him: The Soul risen with Christ, cannot but set his affections on things above, *Col. 3. 2.* For *where the treasure is, there will the heart be also, Matth. 6. 21.* Oh faith this Christian, how good is God, I love the Lord from my inmost Bowels. *Psal. 18. 1. Mat. 22. 37. With all my heart, soul, mind, and might: with my Soul have I desired thee in the night, Isa. 26. 9.* Even as the Hart panteth after the Water-brooks: *When shall I come and appear before God?*  
Psal.



Pfal. 45. 1. God, even God alone *is my exceeding joy*, Psal. 43. 4. I will take pleasure in nothing but in God: This, this is both my Duty and Privilege: I hope I can *call the Sabbath a delight*, Isa. 58. 13, 14. And he promiseth *I shall delight myself in the Lord*: My Comfort and Content is, in communion with God, and 'tis an anticipation of Heavenly Joys: I love the Word of God, *his testimonies are the rejoicing of my heart, and I have rejoiced in the ways thereof, more then in all Riches; and delight my self in the Lord's Statutes*, Psal. 119. 14. Oh how the good Soul is ravished, and transported in the Galleries of Love! the Pleasures of the Soul are infinitely beyond the Pleasures of Sense.

Oh then, Christian, feel how the Pulse of thy Soul beats in a constant motion: is thy Heart working God-wards in Duties of God's Worship, or in daily Converse: which way tends the bent of thy Soul? Art thou truly troubled, that thou canst *not delight thy self in the Lord*, Psal. 37. 4. as thou oughtest? Would thou give all the World that thou hadst but an Heart to love God more? Canst thou say as *Peter, Lord thou knowest all things, thou knowest that I love thee*, Joh 21. 15---17. A Flame may be painted, but a painted Flame cannot be felt: I find the workings of Love kindled in my Bosom, if I know any thing of my Heart: and I have searched the Characters of true Love in the Scriptures, and I find my Heart echoing thereto, harmonizing therewith, and I am told, that this Love is the proper Character of this New Creature, con-natural with, ingraven in the New Nature,  
for

for he that dwells in Love, dwelleth in God, and God in him, 1 John 4. 16.

Thus much for the Preparatives to, and parts of this New Creature ; I proceed briefly to the *Third Head*, which is the Properties of this New Creature : and they are these Seven.

1. It is an universal New Creature, it's not in part of the Soul, but runs through the whole man, soul, body and spirit, 1 Thes. 5. 23 It's extensive and comprehensive, takes in all Internal Powers, External Members, all Acts in all Faculties, at all times, in all employments ; as in the Law, the whole Sacrifice was to be offered to God, Lev. 18. 9. So it is not acceptable to God if any part be with-held from God, Rom.

12. 1. This New Creature is as *Leaven that runs through the whole lump*, Matth. 13. 33. and puts a gracious Tincture into all the Faculties: This is not a Limb or Member, but a whole New Man ; yea, the Christian is a perfect man, having all the parts of a Saint, though defective in point of degree: our heavenly Father begets no Blind, Lame, Mad, or Maimed Children ; there's no Idiots in his Family: A Christian indeed hath all Graces radically ; but the Hypocrite is mainly defective in something essentially, requisite to make up a Saint; he is a Cake half baked, Dough on one side, *the Legs of the Lame are not equal.*

2. It is a vital, self-moving New Creature, I live, yet not I, but Christ liveth in me, Gal. 2. 20. Its true, it is hid from outward Observation, as the Spring that moves the visible Hand, for our Life is hid with Christ in God, Col. 3. 3. But a vital

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Principle

Principle it is : this gracious habit is to the Soul as the Soul is to the Body ; it's a *spark of divine Life* kindled by the holy Spirit, a *Seed of God*, 1 Joh. 3.9. quickned within the Womb of the Earth by the influence of Heaven, putting forth gracious Acts, precious Fruits, by excitations of assisting Grace, after a nipping winter of Temptations or cold Autumn of Spiritual Decays : *his Spirit makes him willing*. Oh, saith the Christian, I am restless, as a Bird out of the Nest, or a Fish out of its proper Element of Water, unsatisfied till I return to my God. But the Hypocrite is but like a Puppet drest like a Saint, moved by Art, or as a Machin by something outward, which the workman fastens to it, but not informed by a Soul of its own ; so its at last worn or broken, and crumbles to nothing : so doth the Hypocrite ; as one saith, There is a vast difference betwixt Wool on the Sheep's back, which clipt, will grow again, and the Wool on the Sheep's Skin on the Wolf's back, which grows no more. The living Saint still works upwards, the graceless Soul is dead, and puts forth no vital acts.

3. Its a sensible new Creature, its not a dead inanimate Log, but of a tender quick sensation, and can easily discern what Profits or Prejudiceth it, what helps or hurts it ; it groans under what it feels doth make against its being or well-being ; nothing doth it hurt so much as Sin, or what hath a tendency to it : any act of omission or commission, lies heavy upon it, pricks and wounds it, and makes it bleed ; hence 'tis called *an heart of Flesh*, which is a soft and sensible thing : defects of Grace, inroads of Temptation,

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intermissions of Duty, or worldliness, are more laid to heart by the New Creature, then gross out-breakings of Sin in the Hypocrite: whatsoever it perceives to be annoyance or disturbance, is a grievous Affliction. Oh, saith the Soul, I found at such a time God's withdrawing the assistance of his Spirit, I puzzled and bungled in a Duty, and could make nothing of it; Wo is me, what had I done to banish my God? I find a weight on me, *and a Sin that easily besets me*, Heb: 12. 1. Did I not quench, grieve, resist the Spirit? was I not sluggish, heartless, formal? Lord, forgive me that Sin, and quicken me with thy Grace: The Hypocrite hath none of these Experiments, Soul-exercises, Agonies, but runs on in an heartless Formality, and customary Performance; but knows nothing of God's access, and his recess, coming or going.

4. It is a growing New Creature, it never stands at a stay; the Godly Man is compared to the Sun, *that shineth still brighter to the perfect day*, Prov. 4. 18. *to Calves of the stall*, Mal. 4. 2. that are still growing; as *new born babes, desire the sincere milk of the Word, that you may grow thereby*, 1 Pet. 2. 2, 3. It is the duty of Saints, yea, their property to grow stronger and stronger, Job 17. 9. *To perfect holiness in the fear of God*, 2 Cor. 7. 1. For the New Creature helps, eggs on the Child of God to improve his Talents, to use God's appointed means for increase, to derive Virtue from Jesus Christ, that *he may increase with the increase of God*, Col. 2. 19. This New Creature begets a new Appetite, which in this imperfect state, makes him gape and long after more; and

he never saith he hath enough in this lower World: Its said of the Crocodile [*quamdiu vivit, crescit*] so the Saint, he grows as long as he lives. Oh, saith the Soul, I am short, still defective; the greatest part of what I have attained, is the least part of what I want: Oh that I could be more like God! *be changed into his Image from glory to glory*, 2 Cor. 3. 18. I can never be enough like God: this is the clearest evidence of the Truth of Grace: a dead Picture will not grow as a living Child, a dead Stake grows not as a living Plant: Lord make me more humble, holy, heavenly, self-denying, watchful, fruitful.

5. It is a depending New Creature, it makes the Soul sensible of its own weakness, it feels not its own Feet, it cannot stand alone, therefore *leans on its Beloved*, Cant. 8. 5. every step through this Wilderness state: Wo be to me, saith the Soul, if I be alone, I have long found it by too dear-bought Experience: I am like a Staff, and shall stand no longer then I am upheld by an Almighty Hand; if God bid me come upon the fluid Waves, and reach out his Hand, I will venture, as *Peter*, my Feet shall not fail, if Faith fail not: Lord, *hold up my goings in thy path, that my Foot-steps slip not*, Psal. 17. 5. *Alas, without thee I can do nothing*, John 5. 5. But by thee I can run through a Troop, and by my God I can leap over a Wall, Psal. 18. 29. I am able to do all things through Christ that strengthens me, Phil. 4. 13. I find by experience, that the least difficulty overmatcheth me without divine assistance, and the greatest Mountains become a plain before Zerubabel. My Lord of Hosts, who out  
of



of weakness can make strong; if he say, *My Grace is sufficient for thee*, 2 Cor. 12. 7. I will encounter a Goliath, and in the Name of the Lord do wonders: my only Strength is in thine all-sufficient Grace: *by the Grace of God I am what I am*, 1 Cor. 15. 10. do what I do.

6. Its a wakeful New Creature; the Soul never sleeps: Grace in the Soul is still waking, *I sleep, but my Heart wakes*, Cant. 5. 2. The wise Virgins as well as the foolish may take a Nod, *Matth. 25. 6, 7.* But they are quickly awak'd with the Bridegroom's coming: Grace may lie in the dull habit, or as a Spark of Fire in the Ashes, but it will revive: there needs not a new Life to be put in, but a stirring up that vital Principle: it may seem a Paradox that the Christian is distinguished from his Heart: a suspension of the Actings of spiritual Liveliness and Vivacity there may be, whereby the Senses are at present bound up, by indisposition to Duty, yet a Principle of Grace, inclining to motion there may be; thus there's two different Natures in the Child of God, like two distinct Persons; so *Paul*, Rom. 7. 20. *If I do that I would not, it is no more I that do it, but sin that dwelleth in me.* So he distinguisheth oft betwixt I and I: these different Natures have opposite Actings: in the worst state of a Christian's spiritual dulness, he is very apprehensive things are not right with him; there's some Convictions, Challenges, Purposes, Protestations of the inward Man against this lazy frame, it displeaseth him, and he hath some faint and languid Struglings to raise himself: The New Creature gives not full consent, though it can act little

vigorously, but ther's a lusting against each other, Gal. 5. 17. Peter's Faith did not act, yet not totally fail, when he denyed his Master: For Christ's Prayer was heard for him, Luk. 22. 32. There is some tendency in the Heart God-wards in the Saints lowest Ebbs: he's not satisfied in his Sleepiness.

7. It is an abiding New Creature, it will remain and overcome all Oppositions, and continue as long as the Soul continues, as was said before, it is an immortal Seed, *the world passeth away, and the lust thereof; but he that doth the will of God, abideth for ever*, 1 John 2. 17. *This anointing abideth in them*, and causeth them to abide in him, ver. 27. This Principle will be as *a well of water springing up into everlasting Life*, Joh. 4. 14. *This fear of the Lord endureth for ever*, Psal. 19. 9. *His Righteousness endureth for ever*, Psal. 112. 3. Morality withers and Decays, but Sincerity will run paralel with the Life of God, and Line of Eternity: If thou art an Apostate, thou wast never such a New Creature, as I have described: *If you continue in my Word, then are you my Disciples indeed*, John 8. 31. Look you to your Sincerity, and God will look to your Perseverance; nay, that Principle will be attended with an holy Jealousie, which is the aw-band of the Soul, and a special Preservation against Apostacy, *Jer. 32. 40. I will put my fear in their Hearts, that they shall not depart from me*. This Fear will teach them to incline God-wards, and abhor what tends to departing from God: Scripture makes this a clear evidence of a state of Grace, Col. 1. 21, 23. of interest in Christ.

Heb.

*Heb. 3. 6--14.* And the contrary of a Soul going off, *1 John 2. 19.* Try your selves by this Character: Do you persevere?

*Objection.* How can I evidence my self to be a New Creature, I am not yet at the End of my Journey, who knows what I may do, or be? I have a backsliding Heart, I may fall away before I dye.

*Answ.* Its true, thou canst not prelage what may come; but thou mayst guess at time to come from what thou hast met with in times past, thou hast had experience of the operations of Grace, witnessings of God's Spirit, healing of Backslidings, conquest of some strong Lusts, victory over the World, vanquishing Satan's assaults, so that thou canst set up *Samuel's Stone Ebenezer*, *Hitherto hath the Lord helped*, *2 Sam. 7. 12.* And dost thou not find it on Record, *Phil. 1. 6.* Being confident of this very thing, that he which hath begun a good Work in you, will perform it till the day of Jesus Christ. Hath, Doth, Will, is the Scripture-Logick: its true, you are not absolute Conquerors till the last Enemy be destroyed, which is Death; but, Scripture-stile reckons sincere Combatants to be Conquerors; *Ye are of God, little Children, and have overcome them*, *1 John 4. 4--5. 4.* And this is the victory that overcometh the world, even our Faith; yea, we are more than conquerors, through him that loved us, *Rom. 8. 37.* And 'tis often said, *To him that overcometh, will I give to eat of the tree of life*, *Rev. 2. 7.* Mark it, its not said, to him that hath overcome, but [ τῷ νικῶντι ] to him that is overcoming: Dost thou keep thy ground, fight still, though sometimes thou art

foiled? Yet dost thou not gain ground by thy falls, mourn for Sin, and grow more watchful? As long as thou art in the Field against Sin, Sin is not on the Throne in thy Heart: *And if sin have not dominion over you, you are not under the Law, but under Grace, Rom. 6. 14.* This Victory may be to acceptation with God, though not with satisfaction to thy self.

Chap. XI. *A trial of the New Creature, by its Effects, Consequences, and proper Operations.*

4. **T**He last way of discovering the truth of the New Creature in the Soul, is by its proper Fruits and Effects, as *the Tree is known by its Fruits*, and the quality of the Spring by its Streams that issue from it: I can but name these.

1. The New Creature produceth a New Tongue, New Speech, New Expressions: the Soul that was wont to speak the Language of *Assdod*, now speaks the Language of *Canaan*: his Tongue was wont to Swear, Lye, Curse, rail at Religion, or vain Jangling, idle Tales, impertinent Stories; or at best but of Weather, Trading, News; now he changeth his Note; *The mouth of the Righteous speaketh Wisdom, and his tongue talketh of Judgment, Psal: 37. 30, 31.* Why so? *the law of his God is in his heart: Out of the abundance of the Heart, his Mouth speaks, Matth.*

12. 34. What say you, Sirs? do you speak as becometh Saints, not Filthiness, foolish Talking or Jestings, Eph. 5. 3, 4. Is your Speech always with Grace, seasoned with Salt: Col. 4. 6. Not

corrupt

corrupt Communication, but that which is good to the use of edifying? Eph. 4. 29. 31. Do you exhort, and provoke one another to Love and good Works? Heb. 10. 24, 25. Do you speak reverently of God, his Word, and Works? Do you with one Mind and one Mouth glorify God, Rom. 15. 6. Edifie Saints, and convince Gain-sayers? Ribauldry, Barbarology and Railing, are far from a Godly man's Mouth: rather giving of Thanks, asking and answering serious Questions with his Tongue, which is his glory.

2. New Works: Not only New Expressions, but New Actions: The New Creature ingageth Men to a New Course of Life, to cast off the works of darkness, and to put on the armour of light, to walk honestly as in the day, Rom. 13. 12, 13, 14. What a change doth it make in mens Employments, their Backs are now where their Faces were; and their Faces where their Backs were: This Grace of God teacheth them to deny ungodliness and worldly lusts, and to live soberly, righteously, godly; yea, to be zealous of good works, Tit. 2. 11, 12, 14. They are wont to work hard for the world; now they work out their Salvation with fear and trembling, Phil. 2. 12. They used to follow Sports and Stage-plays; now they find other employments, Reading, Praying, Meditating examining their Consciences, mortifying Lusts: they find something else to do now, then to spend their time in Idleness, and inventing Pastimes, to pass away their time: they have many Graces to exercise, Duties to perform, personal and relative; they have no time to be Idle, but must fill up their time



time with profitable Employment, to God's glory and their own good account: Oh how busie is a Child of God, *striving to enter in at the strait gate*, Luk. 13. 24. *taking the kingdom of heaven by violence*, Matth. 11. 12. And giving diligence to make their calling and election sure, 1 Pet. 1. 10. and that their Master may not find them idle, but that they may be found of him in Peace.

3. A New Rule suitable to the New Creature; alas in time past, the poor Sinner *walked according to the course of this World*, Eph. 2. 2. 1 Pet. 1. 18. The old Traditions and Customs of men were wont to be the carnal man's Canon; he followed the multitude by *conformity to the world*: but now the rule of the new creature is the Star he Stears his Course by, Rom. 12. 2. Gal. 6. 16. Bring me a warrant from the Word in a plain Text; or a direct unstrained Consequence to bottom my obedience upon, or you say nothing: God's will is my rule of obedience, that only binds Conscience: and the New Creature lies square to every Command: The authority of God sways it, because there's something in the Soul that suits and lies square to every precept: if he cannot keep any, yet he *hath respect to all God's Commandments*, Psal. 119. 6. He is as it were four-square, lies square to every thing God makes his duty; but an Hypocrite is like a round Globe, toucheth in some Corner, omits all but what his Interest or Fancy calls him to in that juncture: yea, if he *should keep all, yet offend in one point, he is guilty of all*, James 2. 10. A true Christian

Christian is of a Catholick Spirit, an Universalist, like *Zechariah* and *Elizabeth* that walked in all the Commandments and Ordinances of the Lord blameless, *Luke* 1. 6. These were indeed righteous: if there be Circumcision of Heart, there will be circumspection in Life: See then you walk circumspectly [*ἀκριβῶς*] *Eph.* 5. 15. according to command, and to the height of every Command, baulk none, abate nothing of what God makes Duty.

4. A new End, design; Alas, Self is the End and great Idol of a carnal Heart, till Grace rectifie and regulate it: All seek their own, *Phil.* 2. 21. *Matth.* 6. 2. self-ease, pleasure, self-profit, self-honour, or applause; the Water will rise no higher then the Spring: New Grace changeth the Bias of the Soul, as a Ship sailing Westward, there comes a strong Gale of Wind, and carries it directly into the East: Self-seeking is so natural, that till Grace alter the constitution of the Soul, the sinner will never be beaten off; self-denial is the first and last Lesson our Lord teacheth his Disciples, *Matth.* 16. 24. This is the first Step and highest Round in *Jacob's* Ladder; hath thy soul so far learned it, as to makes God's glory, communion with him the chief aim of thy Duties, Studies, Endeavours: canst thou, soul, throw thy self in the Dust, that God may be on the Throne; disappear, that God may only be seen, as *John Baptist* said, *He must increase, but I must decrease*, *John* 3. 30. If any good be done, its not I, but the grace of God with me, *1 Cor.* 15. 10. Let him alone have the glory: let the Crown be set no where but on

on Christ's Head, *Psal. 151. Cant. 3. 11.* It becomes him best: I will cast down my Crown before the Throne, and say, *Thou art worthy, O Lord, to receive glory, and honour, and power,* *Rev. 4. 10, 11.* As all the Lines tend to the center, so shall all my Actions tend only to thy glory: Let God in all things be glorified, though I be vilified, *1 Pet. 4. 11.* This Rent will I daily pay as a Tribute to the Crown of Heaven: I am resolved to glorifie God in my Body and Soul, which are his, *1 Cor. 6. 20* Better lose my Life, then lose the End of my Life, God's glory.

5. New Worship is always a Companion of the New Creature: Its true, the carnal man might hear and read the Word, Pray, receive the Sacrament, and perform the external Acts of Religion before, but formally, heartlessly, hypocritically, God knows, *having a form of Godliness, but denying the power thereof,* *2 Tim. 3. 5.* But as soon as the Grace of God hath formed the New Creature in the Heart: then 'tis said, as of *Paul*, *Behold he prayeth,* *Acts 9. 11.* Why, did not *Paul* pray before? Yes doubtless, he was a *Pharisee* and *Pharisees* made long Prayers, its likely had a great Gift of Prayer; ay, but now a *Paul* had the grace of Prayer, behold he prays, now he prays with a witness; his Prayer hath all the Requisites essential to Prayer. Oh now, if you could lay your Ear to the Closet of this new born Saint; what sighs and groans would you hear? *Rom. 8. 26.* What throbs, and tears, what self-loathing Confessions; what heart-rending Complaints; what Heaven-piercing

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Expostulations would you have? What believing, pleading of Promises; what improvement of Christ's mediatorship? this is not formal or heartless Canting: As soon as ever this New Creature was formed, the Soul was turned from *Idols, to serve the living and true God*, 1 Thes. i. 9. i. e. as such a God in a sincere and lively manner, *in Spirit and in Truth*, John 4. 24. If the Words be the same, the workings of Heart are as different, as a living man's tone from dead Organ-pipes; the one hath Breath, the other not: The gracious soul engageth his Heart to approach unto God, Jer. 30. 21. Yea, he also saith, *Let us lift up our Hearts with our Hands*, Lamen. 3. 41. i. e. [*oremus & laboremus*] let us pray and use our utmost endeavour to obtain what we pray for: the Hypocrites Tongue may wag; but the New Creature sets the Heart a breathing, Hands on working, Feet on walking; Oh how he is concerned in a Duty!

6. A New War is commenced by the New Creature: as soon as this New Creature peeps out, Satan musters all the powers of darkness against it: and now begins this holy War, which never ceaseth while the Soul is in the Pody: and Oh, how many a sharp skirmish hath the Christian with Satan, and his armed Bands! the carnal Heart holds correspondence with the Enemy, and the Devil lets him alone, and all his Goods (or soul's Faculties) are in peace, Luk. 11. 21. he sleeps quietly in the Devil's Tents, little dreaming whither he is going: or rather he is carried in a golden Dream

**Dream into Satan's Territories:** or as *Solomon's* young Gallant with the Whore, *As an Ox goeth to the slaughter, or as a Fool to the correction of the Stocks*, Prov. 7. 22. But the converted soul sees his danger, and struggles hard to extricate himself, and when he is at liberty, the Devil pursues him with rage sometimes, otherwhiles with subtilty seeks to undermine him; he is aware of both, and is not ignorant of his devices, 2 Cor. 2. 11. One while he fights with spiritual weapons, and so resists the Devil, and he flees; another while the soul retires to his strong hold, by Faith and Prayer, and is secured: Thus the gracious soul is *warring a good Warfare, fighting the Fight of Faith*, 1 Tim. 1. 18---6. 12. 2 Tim. 2. 4. which is a good Fight, he gets disintangled from the affairs of this life, and lays aside every weight, that he may militate more strenuously and more successfully: nor doth the good soul so fight, as one that *beats the Air*, 1 Cor. 9. 26. laying about him at adventures, but he spies his Enemy, hath taken a view of them in Scripture-light, lets fly at the Faces of foreign and intestine Adversaries, with spiritual, scriptural Weapons, and never sounds a Parly, or makes a Truce, but disputes every Inch of his passage to Heaven: thus this New Creature is the Christian Champion.

7. The New Creature finds out new company; alas his old Companions grow stale with the Convert, he cannot take delight in his old Comrades, that would jest and be merry, and seek to drive him out of his melancholy Dump with pleasant stories, this is but as *singing Song* Co



to an heavy Heart : The good Heart is now sick of such vain company, and bids them be gone, they are of no use to him. 'Tis very observable, three times, and upon so many occasions, doth *David* require all wicked men to depart from him, *Psal.* 6.8. *Depart from me, all ye workers of Iniquity, for the Lord hath heard the voice of my weeping,* q. d. I have got better company and comfort then you are, *Psal.* 119. 115. *Depart from me, ye evil-doers, for I will keep the Commandments of my God,* q. d. I have taken up other Resolutions, and must have other Companions then you : the last is *Psal.* 139. 19. *Surely thou shalt slay the wicked, O God ; depart therefore from me ye bloody men,* q. d. I am loath to fare as you fare, and will not be found in your company : this is Christian Policy as well as Piety : 'tis impossible the New Creature should take delight in his old Companions : for what communion hath light with darkness ? 2 *Cor.* 6. 14, 15, 17. what concord hath Christ with Belial ? There are in the world, persons more suitable to his temper, even Saints (not in Heaven, but) that are in the Earth, men excellent in whom is all his delight, *Psal.* 16. 3. These, these are his Companions, *Psal.* 119. 63. the delight of his soul, he loves them dearly, because they are so like his Father in Heaven : these are they he hopes to live with in the other world, and he must associate with them in this, he loves to discourse with them, joyn in Prayer with them, none such content he hath on Earth as in the communion of Saints.

8. The new Creature needs and requires new Cordials, new Food and Physick, the world and

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and all that it can afford, that are wont to be so pleasant, are all but dry Meat, have no more *savour then the white of an Egg*: the Soul hath now a more dainty and delicate Stomach, then to be satisfied with such Husks and trash: he sues for the tender Mercies of God, *Psal. 119. 77. Let thy tender mercies come unto me, that I may live*, q. d. I know not how to live a natural Life, and I cannot live a spiritual Life without these tender Mercies; the Lord knoweth my squeamish and delicate Stomach, *and crowns me with loving-kindness and tender mercies*, *Psal. 103. 4.* Luther called the whole Turkish Empire but a Crumb cast to Dogs: and often protested to God, that he would not be put off with these low things, even when he had a Silver Mine offered him: Even an Heathen *Seneca* could say, [*major sum & ad majora natus*] I am greater, and born to higher things, then terrene Objects: Will not a Christian much more say so? The Christian hath Meat to eat that Men know not of: spiritual Manna, Angels Food, is the Christians Diet, *John 4. 32. the fatness of God's house*; yea, *marrow and fatness*, *Psal. 36. 9. 63. 5. 19. 10.* God's word is as *hony and hony-comb*; better then necessary food: yea, *Jesus Christ himself, the bread of Life*, *John 6. 55.* The New Creature finds full contentment in Christ, through a promise: Its worth observing, that spiritual delights are suited to all the spiritual senses [*melos in aure, mel in ore*] Musick in the Ear, his Mouth is most sweet: Wine to the taste: yea, *his Love is better then Wine*, *Cant 5. 16. as Oyntment poured forth to the Smell*, *ch. 1. 2. 3, 12, 13. ch. 2. 6, 8, 3.*  
yea,

yea, as *Spiknard, Myrrh*: his Embraces to the touch and feeling, *His left hand is under my head, and his right hand doth embrace me*: As for the sight, *my beloved is white and ruddy*, Cant. 5. 10—16. *he is altogether lovely in all his parts, and comely proportion*: You see the New Creature hath its Senses as well as the Body, and spiritual good things gratifie them, who by reason of use, have their Senses exercised to discern good and evil, Heb. 5. 14.

9. The New Creature hath a new home, our being upon Earth in these Houses of Clay, *Job 4. 19.* is our short home: our being under the Earth, is our long home, *Eccle. 12. 5, 7. Rom. 6. 23.* In the Grave. Hell is the sinner's last and everlasting Home: Heaven is the Saints best eternal home, *2 Cor. 5. 6, 8.* *Knowing that whilst we are at home in the Body, we are absent from the Lord—but we are willing rather to be absent from the Body, and to be present with the Lord.* A poor graceless Wretch is well where he is, like that carnal Cardinal that would not change his part in *Paris* for his part in *Paradise*: Such as these are men of the world, whose portion is in this life, *Psal 17. 14.* These are written in the Earth, possibly as recorded and renowned among the great Ones of it, *Jer. 17. 15.* But there's a Generation of the Sons of men, that are not of this world, whose Names are written in Heaven, *John 15. 9.* And are travelling towards the New *Jerusalem*, thence they came, and thither they are bound; *Jerusalem which is above, is free, which is the Mother of us all*, Gal. 4. 26. 'Tis thither the New Creature tenderth, there it would gladly be: it is troubled at whatsoever

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stops



stops it in its motion homewards: *Rom. 8. 23.* Not only they (i. e. the other Creatures) but our selves also, which have the first fruits of the spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our Body: Oh blessed Jubile! when shall the dawning of that glorious day appear? How long must I dwell in Meshech, or in the Tents of Kedar, *Psal. 120. 5.* How long shall I abide on this side Jordan? Oh that once at last I might inhabit that goodly Mount and Lebanon! Why is his Chariot so long in coming? why stay the Wheels of his Chariot? Come Lord Jesus, come quickly, break down the walls of this earthly Tabernacle, and cloath me with that house from Heaven, *2 Cor. 5. 1, 2.* How long shall I be tost on this tumultuous Sea? when shall I reach the Haven? I long to be with Christ, *Phil. 1. 23.* among the Spirits of just men made perfect, *Heb. 12. 23---* 11. 13, 14, 15, 16. Here I am a Stranger and Pilgrim, and am seeking another Country, thither I am hasting; there I would be, that this disguise may be pluckt off, that when he shall appear, I may be like him, and see him as he is, *1. John 3. 1, 2.* My best Life is yet hid, but when Christ who is my Life, shall appear, then shall I also appear with him in glory, *Col. 3. 3, 4.* For this I hope and wait, and Pray and long.

10. The New Creature begets new Apprehensions of it self in all this, he was darkness, but now he is light in the Lord, *Eph. 5. 8.* The poor old Creature thinks well of himself, and his doings; he imagines he can Pray, perform Duty,

23. Duty, and when he hath by the strength of his  
 our Gifts come off finely, then he applauds him-  
 rit, self, as *Bernard* said of himself [*bene fecisti, Ber-*  
 ait- *narde*] well done, now God is beholding to  
 our thee, and owes thee a kindness, as the Hypo-  
 vn- crital *Jews*, *Isa.* 58. 3. And the *Pharisees*, *Luk.*  
 must 18. 11. But this New Creature will teach its  
 lar, possessour another Lesson, *when he hath done all,*  
 side *alas, he is an unprofitable Servant*, *Luk.* 17. 9.  
 abit My *Righteousnesses* are but as *filthy rags*, *Isa.* 64. 6.  
 his Still I am an unclean thing: I deserve nothing  
 the but wrath, if I *justify my self*, *mine own Mouth*  
 sus, *shall condemn me*, *Job* 9. 20. My Spiritual Duties  
 this need Spiritualizing; my Repentance needs  
 ouse repenting of, my Exercise of Grace needs a  
 all gracious Pardon: My Lord Jesus must take  
 all away the Iniquity of my holy things, perfume  
 rist, my poor Services, and offer my *Prayers with*  
 made *his much Incense*, *upon the golden Altar*, *Exod.* 28.  
 here 58. *before the Throne*, *Rev.* 8. 3. I dare not stand  
 ing before God in my best suit of Inherent Right-  
 re 1 teousness. If *thou Lord shouldst mark Iniquity*;  
 off, Oh *Lord, who can stand?* *Psal.* 130. 3. *In thy sight,*  
 d see *shall no man living be justified*, *Psal.* 143. 2.  
 fe is If I look at the New Creature, there's many  
 l ap- defects therein: if I reflect on the purest act-  
 lory, ings of Grace, alas they are imperfect: I must  
 and be found in Christ, or I am lost for ever, *Phil.* 3. 9.  
 ore- Not *having mine own Righteousness*, which is of the  
 ness, *Law*, but that which is by the Faith of Christ, the  
 The *Righteousness which is of God by Faith*. Oh my  
 and Lord, when I am standing before the Angel of  
 orm the Lord, *Satan stands at my right hand, to resist me,*  
 uty, and justly he may, for I am cloathed with filthy

*Garments: Oh speak the word, that mine Iniquity may pass away from me, and cloath me with change of Rayment, Zech. 3. 1, 4. My change of Principles will not do without an upper Garment to cover all my Defects and Faults: there I stick, there I must stand righteous before God at the Great Day: The summe of all this, is contained in that excellent Text, with which I conclude this Head, Phil. 3. 3. For we are the Circumcision, which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the Flesh.*

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Chap. XII. *Directions, what Means may be used for the obtaining this New Creature.*

**I** Am sensible I have insisted too long upon the First Head of this last Use of Instruction, concerning the Evidences of this work in our Souls, from its Preparatives, Parts, Properties and Effects, I shall be the briefer in the rest.

2. The next is to give some Instructions to those that feel or fear they are not yet New Creatures, how they are to behave themselves and what course they are to take, that they may become New Creatures

I am much prevented in this by the worthy labours of those excellent Men, Mr. Baxter, Mr. Jos. Allein, and many others in their Directions about Conversion, which is coincident with this: to whom I refer the Reader.

Yet this must not be understood, as though it were in any man's power to change his own Heart, no more than he can create himself

or put life into a dead Carcase, but it becomes Men, 1. Not to hinder or obstruct the strivings of the Spirit that may work this Grace; 2. To improve their natural Faculties to the utmost, in order to the attaining of this End: I shall but briefly lay before you what a natural man can do, by the help of common Providence, and what he must do, as he will answer the contrary another day, to that God that hath given him a Command, and rational Faculties capable of compliance.

1. Own and improve natural Principles, such there are, that are [*κοινὰς ἐννοίας*] innate notions, common to man, as man, endowed with Reason, as, That there is a God, that this God must needs be an excellent Being, the ultimate End of all things, the chiefest Good, that all things depend upon him, and must be reduced to him; that this God must be worshipped, that his Will is the Rule of man's Obedience; that there is moral good and evil, that there will be a retribution in this or in another world. Natural Conscience even of *Heathens*, discovers something of these grand Principles; for so saith the blessed Apostle, *Rom. 2. 14, 15.* That *though the Gentiles have not the written Law before their Eyes*, yet they have a transcript thereof in their Hearts, which declares to them some Good and Evil, and Conscience accordingly *excuseth* them if they do well, and *accuseth* them if they do evil, *Rom. 1. 18, 24.* The imprisoning of these Truths in Unrighteousness, produced a judicial hardening, and giving of them up to Uncleaness; and rendred them

to be without excuse : and can we think that Men now disclaiming and obliterating these notices of Religion will fare better ? Surely no : So on the contrary, the way to obtain more, is to improve what we have : I say, not that God is bound to give special Grace to such as improve common, but an instance can hardly be produced to the contrary : and this is God's method in vouchsafing his Grace, to engage Souls to cherish and excite moral Principles by diligent endeavours, which God usually seconds with his blessing ; yea, this course doth naturally tend to weaken vicious Inclinations : Set your selves about this work, and you little know what it may come to at the last. Oh that unconverted Sinners had but the Integrity of King *Abimelech*, to act according to that Light they have, *Gen.* 20. 6. and restraining Grace God affords them, which the Lord calls Integrity, which yet is but moral, yet is good, so far as it goes, and a mean of more.

2. Be jealous, lest you be mistaken in this point, lest you mistake the Nature of this New Creature, or lest your own Hearts deceive you, for they are *deceitful and desperately wicked*, *Jer.* 17. 9. And Satan will be in danger to cast in a Brat of his own in the room of this New Creature : Counterfeit Grace may look like Saving Grace : Reformation looks like Regeneration, how often is a *Bristol* Stone taken for a Pearl, painted Grapes once cheated living Birds : you must first get a Scriptural definition of this New Creature : *To the Law and to the Testimony*, *Isa.* 8. 20. Judge your selves by that word that

must



must judge you at the last Day, *Rom. 2. 16.* Be afraid of Self-deceit, *Blessed is he that feareth always*: you live in the midst of Cheats, a deceitful Heart, deceivable Lusts, a deceitful World, and a cunning Devil, all set against you, and we are apt to believe that to be true, we would have to be so: but put the case to thy self, What if I be mistaken? I read of some that *think themselves something, when they are nothing*, *Gal. 6. 3.* Others put a false Syllogism upon themselves, *deceiving their own selves*, *James 1. 22.* What if this be my case? VVhat if I be in a golden Dream, imagining I am bound for Heaven, when I am descending into the Pit? what if I be found without the Oyl of Grace in the Vessel of my Heart; a foolish Virgin amongst the wise, *Mat. 25. 1, 10.* What if I prove the only Guest at the Gospel-feast, without a VVedding-Garment, *Matth. 22. 12, 13.* and be struck speechless? Oh what an astonishing disappointment will it be? hath none proved such? why may not I? Some have gone off the Stage *with a Lye in their Right hand*, *Isa. 44. 20--50. 11.* and have lain down in Sorrow, notwithstanding *the Sparks of their own kindling*: O what need have I to fear, lest *a promise being left of entering into Rest*, I should really come short of it, *Heb. 4. 1.*

3. Deal faithfully with your own Souls, in self-examination: Flatter not your selves, but examine not only your Actions, but the Internals of your Souls, how your Principles are stated: you may do it, for God hath given you a Self-reflecting Faculty, *The Spirit of a man is the*

*Candle of the Lord*, Prov. 20. 27. *that searcheth the inward parts of the Belly*: You must do it, you are commanded to *commune with your own heart*, to *examine your selves*, Psal. 4. 4. 2 Cor. 13. 5. Gal. 6. 4. Psal. 77. 6. *prove your work*, *God's Servants* have made diligent search: and will you continue Strangers to your own Hearts? will you be so unkind Neighbours, as never to ask your Hearts how they do? or will you be put off with a frivolous or delatory Answer? Oh Sirs, come to a point, drive your selves to this Dilemma, I am either a New Creature or not, a Child of God or of the Devil; I am bound either for Heaven or Hell: I had not need to hang in suspense about this weighty case: I will now put this doubt out of doubt. I cannot rest satisfied with uncertainties in so weighty a concern: God forbid I should weigh it light, or be mistaken: I must not take Preparatives for parts of the New Creature; the Porch for the House. I will try and try again, and prove my marks by Scripture-rule, and appeal to God for the Sincerity of my Heart: *Examine me, O Lord, and prove me, and try my Reins and my Heart*, Psal. 26. 2. I must be a new Man, or no man in Christ; I will not be put off with morality, or uncertainty; irresolvedness breeds disquietness. I am determined to make something of it.

4. Attend diligently on the most powerful Ministry, not such a dull, formal, heartless Preaching, as will rock you asleep in Security, or *sow Pillows to your Arm-holes*, Ezek. 13. 17--22. Preaching *placencia*, promising Life in a sinful State, crying, *peace, peace*, when God proclaims

proclaims war against you: thousands are undone by Flatteries. Oh wait on a rousing, convincing Ministry, which is the *power of God to Salvation*, Rom. 1. 16. The Seed, the proper method of working divine Grace, Gal. 4. 19. where Christ is formed in Sinners Souls, the Glas in which you may behold the Face of your Hearts, James 1. 25. By which you may be *changed into his Image*, 2 Cor. 3. 18. *Beholding the glory of the Lord therein*. I have begotten you (saith Paul) *through the Gospel*, 1 Cor. 4. 15. This is God's work-house, where he shapes and forms this New Creature: of how many an Ordinance may it be said this and that man was born there, Psal. 87. 5. Oh therefore be constantly waiting at the Posts of VVifdom, hear the most warm lively Preachers prepare for hearing, set your selves as in the presence of God. Say thus with thy self, I am going to hear the VVord of the Living God, *which is the ministration of the Spirit*, 2 Cor. 3. 8. apt and able to give life to dead Souls, 1 Thes. 2. 15. It is not so much the word of Men, but of God. Oh that it may work effectually in my Soul: It is not Man, but God, that is now treating with me, *God himself is now beseeching me*, the Minister *praying me in Christ's stead, to be reconciled to God*, 2 Cor. 5. 20. I perceive it sticks at me, God hath declared he is Friends with me, if my naughty Heart were at last prevail'd with to be reconciled to him. O that this maybe the Day, this the Sermon, wherein and whereby thou wilt mould and melt my Soul for thy self: now  
Lord,

Lord, let thy words be as Spirit and Life to my Soul; Oh, for renewing Grace.

5. Own Convictions by the VVord: strike while the Iron is hot: let not Impressions dye or wear off: this lost both *Felix* and *Agrippa* their Souls, *Acts* 24. 25, 26, 27. stifled Convictions leave the Heart harder: heated water, cooled again, is sooner frozen: who knows how long the Spirit may strive? when God is working, work then: put not off warnings, when God convinceth thee of the evil of a Sin, presently discard it, when of a Duty, fall close to the practice of it: when a wound is made, take heed lest the Wind get in and it begin to fester, and at last grow incurable: Our Lord is standing at thy Door, and knocking, *Rev.* 3. 20. He will not always wait thy leisure: the Spirit will not always strive with thee, *Gen.* 6. 3. You must sail when the VVind blows. There are [*candida tempora*] proper Seasons for every thing: Its a dangerous thing for a Man not to know his time, *Eccles.* 9. 12. If you miss the nick of opportunity, it may never return: the Market lasts not all the Year: If the Tide have brought you thus far, go with it, it may never return to fetch you off: Now is the accepted Time, now is the Day of Salvation, *2 Cor.* 6. 2. Not to morrow: O quench not the Spirit, *1 Thes.* 5. 19 that would set you on a Fire for God: Think you thus, I have sitten out many a day of Grace, lost many a golden Season, 'tis infinite mercy God is still calling: if I lose this, I may never have more; yea, I may be in Hell before another

nother Sermon; yea, before Morning: O that I could *know the Day of my Visitation*, Luk. 19.4. O that now at last, my Soul were effectually changed!

6. Get thy Heart affected with thy Sin and Misery, by nature and practice: look on thy self as dead in Trespases and Sins, and so incapable of quickening thy self. Alas, my Praying, Reading, Hearing, Reforming, will never do the cure or effect the End: I am sunk far below the possibility of humane or angelical help; Means must be used, but Means must not be rested in, they cannot effect the End; nay, alas, *I am without strength*, Rom. 5. 6. and can do nothing, *In me, that is, in my flesh, dwells no good thing*, Rom. 7. 18. I am a miserable Leper, full of wounds, bruises, putrified sores, Isa. 1. 5. W'o is me, I am defiled in Adam, and actually polluted; I am a Sink, a Sty, a Dunghill of Sin, a lump of Sin, averse to all good, propense to all Evil: *I am in the gall of bitterness, and bonds of Iniquity*, Act. 8. 23. Satan is leading me Hellwards I must be chang'd or damn'd: for ought I know I stand tottering over the brink of Eternal Misery; I hang by the small Thread of my natural Life over everlasting Burnings: my case is worse then the Beasts, that are not capable of moral Evil, or pain, *Acts* 3. 18. I am already condemned, and waiting for the execution of the righteous Sentence: in a certain *fearful looking for of Judgment and fiery Indignation*, Heb. 10. 27. Another Step may set me past hope for any thing that I know. *This night*, Luk. 12. 20. *may Devils require my Soul*, and hurry it into the Infernal



fernal Lake. O what will become of me! whether am I going: Lord awake my sleepy Conscience, to see my danger, that I may haste out of the Sodom of Fire and Brimstone to the Mountain: God forbid I should stay another day in my unregenerate State.

7. Learn to know and improve Jesus Christ, The Life of Holiness as well as Righteousness is in him: *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me*, Gal. 2. 20. There's no Spiritual Life, but what is derived from Christ, who saith, *Because I live, you shall live also*, John 14. 19. Sinners are dead: the nearer they come to Christ, the more hope of Life: as the nearer to the Sun, the more light: we only come to have the *Light of the knowledge of the glory of God in the face of Jesus Christ*, 2 Cor. 4. 6. Nothing doth so transform a Sinner, as looking on God through Christ: the Woman had vertue from him, that did but touch the Hem of Christ's Garment: none are Branches of this Vine, but they have Life and Fruitfulness, *John 5. 5*. All that are grafted in this Olive, partake of the root and fatness of that Olive-tree, Rom. 11. 17. Labour after Faith and Love; Faith unites the Soul to Christ, for *he dwells in our hearts by faith*, Eph. 3. 17. Love doth assimilate the Soul to God: and the more we are like to God, the more of his Image we have. Faith is the radical ligament of a Soul to Christ: Love is a voluntary mover of the Soul to Christ: Faith is the receiver, Love the worker: *Faith worketh by love*, Gal. 5. 6. and both are absolutely necessary to the New Creature: Christ is the Image of  
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of God, and the New Creature is the Image of Christ; and so of God: Love sees all good in God-enjoyment as its End, and in conformity to him as its means to attain that End. Faith unites the Soul to God mystically, Love morally: there can be no New Creature without both these; therefore to believe in God, and to love God, are both the only means to be like God, and therein consists the New Creature: Therefore study these, or you'll never be New Creatures.

8. Get divorced from Sin and Sinners: you may and *must* amend your ways, Jer. 1. 3. if you cannot mend your Hearts: *Cease to do evil, learn to do well*, Isa. 1. 16. *Let the wicked forsake his way, and the unrighteous man his thoughts, and return to the Lord*, Isa. 55. 7. Be no more slaves to your Lusts, which are as Cords to hold you in the Devil's Service, and drag you down Hellwards, Prov. 5. 22. This day give an everlasting Farewell to Sin: Say to every Idol, *Get thee hence; what have I any more to do with thee*, Isa. 30. 22. Hos. 14. 8. If you cannot *stop* up Sin by the Roots, yet be sure to cut off its Branches; its true, this is not enough, but this is something, and who knows what it may tend to, and end in? *Departing from iniquity*, 2 Tim. 2. 19. is one part of the New Creature: however, you cannot find mercy, *except you forsake as well as confess Sin*, Prov. 28. 13. Spare but one Sin, and God will not spare thee: *turn from all Sins, and you shall live*, Ezek. 18. 21. If you fall out with Sin, there is some hopes; and then away with Sinners, *forsake the foolish and live*, Prov. 9. 6. But

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*a Companion of Fools shall be destroyed,* Prov. 13. 20. There's no hopes of that Man that delights in vain Company : how many have been jear'd or alur'd from hopeful beginnings by loose Companions : if ever God begin this New Work upon you, this will be the first Evidence of it ; yea, and this is a singular help to it, changing your Companions, running from the Tents of the Wicked into the Society of the Godly : I recommend this in a special manner to all Persons, young and old, and desire you to read and study *Prov. 1. 10, to 18. 2. 12. 20. 4. 14. 18. 2 Cor. 6. 17.* Be sure you joyn with Christian Society, open your Cases to them ; beg their Counsel and Prayers : Company is assimilating, Sin is infectious, Holiness imitable : Let Communion of Saints be in your Practice as well as in your Creed : New Society is a Sign and Means of new Hearts : I despair of your being New Creatures in Old Company.

9. Enter into a Solemn Covenant with the Lord, by taking God as your chiefest Good and utmost End, and by making a Deed of Gift of your selves entirely to the Lord. I shall not much need to enlarge upon this, having treated on it fully elsewhere, only as its subservient to this design : Enter into an Oath, and swear the Lord liveth, Jer. 4. 2. Deut. 26. and avouch him to be yours. Do this understandingly, solemnly, resolutely, deliberately : Set some time apart, set God before thine Eyes, make him witness of the singleness of thy Heart, that thou takest God the Father, to love him, trust in him, depend on him, resign up all to him : God  
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the Son, as Prophet, Priest, King, to be led by him, justified, and ruled by his Laws: God the Holy Ghost to be enlightned, to be sanctified, comforted by him: and when thou hast thus taken God for thy God, and devoted thy self to him, Soul and Body, thou mayst expect and hope that the Lord will dwell in thee, as in his Temple, his House; cleanse thee from Filthiness, adorn thee with Graces, enable thee for his Service, that all the Persons of the Sacred Trinity will take up their lodging and residence in thy Soul, that you may henceforth be an *Habitation of God through the Spirit*, Eph. 2. 20, 21, 22. This imports the New Creature we are speaking of, and this is the way to obtain it, *To give up your selves to the Lord*, 2 Cor. 8. 5. To be ordered according to his pleasure, for his glory, that he may be *glorified both in Soul and Body, which are his*, 1 Cor. 6. 19, 20. If thou voluntarily subscribe to the Equity of his Articles, taking him with all the Sufferings attending the ways of Religion, and yieldest up thy whole Interest to his dispose, hating the Sins that he forbids, practising the Duties that God commands, walking in all the Ways of his appointment, in his Worship and Ordinances: this, this is a coming up to the terms of the Covenant of Grace, and then thou shalt have the Graces and Privileges of that Covenant, which comprehends this New Creation.

10. Down on thy Knees, and beg this New Creature at the Hands of God: say as *David*, *Create in me a clean Heart, Oh God, and renew a right Spirit within me*, Psal. 51. 10. Say, Lord

I am quite marred in the Old *Adam*, and I cannot help my self, *Who can bring a clean thing out of an unclean?* Not one: but thou hast promised in the Gospel, to *make all things new*; and in the New Covenant thou promistest a *new heart*, *Ezek. 36. 6.* This is the great Mercy, O Lord, I want, and wait for, and I ask thee nothing but what I have under thine own Hand in the Promise: Oh that I were partaker of it! yea, thou hast promised to give thy *holy spirit to them that ask it*, *Luke 11. 13.* Now thy Spirit can sanctifie Hearts, as Lightning cleanseth the Air, as Fire refines Metals: Lord, seal up my Soul with the Holy Spirit of Promise; set on me thine own Stamp, as the Seal leaves its impress on the Wax: Lord, I shall never be acceptable to thee, profitable to Men, or comfortable to my self, except I be renewed and become a New Creature, I cannot without this, live to any purpose, and I cannot dye with any comfort.

**Objection.** *But God heareth not Sinners, their Prayers are abomination.*

**Ans<sup>r</sup>.** If you be resolved to go on in a course of Sinning, or pray to gratifie a Lust, as a Thief for a Prize, you and your Prayers are abominable: but if you be repenting: returning Sinners, and pray for Grace, Pardon, God will pity you, and who knows but he may meet you in Mercy, as he did the returning Prodigal, *Luk. 15. 20.* Repent then, and pray God, if perhaps the thoughts of thy Heart may be forgiven thee, *Acts 8. 22.* Thou art undone, if thou give over Praying: many have sped well at his Door, and so mayst thou; still ask, seek and knock!

Chap.



Chap. XIII. *Instructions, how those must behave themselves that are indeed New Creatures.*

**A** Third Head to be insisted upon in this Use of Instruction, is to direct sincere Christians that do find by good proof, that this New Creature is wrought in them, how they should live, walk, and behave themselves in the World, both towards God and Man.

I. Use God's appointed means for clearing up the reality of this New Creature: it's one thing to be, another thing to know that we are New Creatures: Alas, some sincere Souls walk at Uncertainties. A Letter may be written, faith one, though it be not sealed: So Grace may be writ'in the Soul, though the Spirit hath not set to its Seal: partly to keep the Soul humble, partly to punish some Sin: But I must not handle the common place of Assurance, the possibility, the hindrances, helps, advantages, nature or kinds of Assurance; but give an hint. Are the Figures of Grace ingraven upon the Dial of your Hearts, pray and wait for the Sun of Righteousness shining on it, that you may better see what time of day it is in your Hearts: yet if you grope in the dark, you may feel some Characters engraven: *however, give diligence to make first your Calling, then your Election sure, 2 Pet. 1. 10.* Your happiness consists in being, and your comfort in knowing you are New Creatures. *Heb. 6. 10. And we desire that every one of you do shew the same diligence, to the full assurance of hope to the end.* Another Text calls for a full assurance of Faith in drawing nigh to God, *Heb. 10. 22.* Another

other speaks of *Assurance of understanding*; yea, full Assurance, yea, *Riches of full assurance*, Col. 2. 2. Then indeed thy Heart will be comforted to the purpose: O labour after much Grace, much Comfort, or *the joy of the Lord is your strength*, Neh. 8. 10. and will chear' up your Hearts in every condition and affliction. O Brethren, content not your selves to live at Uncertainties, or under Doubts, but use all means to attain to the highest pitch of Assurance that is attainable in this world.

2. Thank God for this rich mercy of the New Creation in your Souls: will you bless God for the good Creatures that nourish your Bodies, and will you not adore him for this new, and more excellent Creature in your inward man? Say as the blessed Apostle, 1 Pet. 1. 3. *Blessed be God, the Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope, by the Resurrection of Jesus Christ from the Dead.* Next to Christ's blessed Undertakings for you, this is the greatest mercy God vouchsafed to you, to form Christ in your Souls: Alas, what were you better then the rest of the corrupt Mass of Mankind, that lay in the Ordure of Sin? What desert was there in you, that you should be raised up to sit with Princes, even with the Princes of his People, to be made like Angels: Surely you that are such Patterns of Mercy, must be Trumpets of God's Praise, you that were stinking Carcases, incarnate Devils, to be made by this New Creation *a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People*; what is this for, but that you should  
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shew forth the Praises of him who hath called you out of Darknes into his marvelous Light, 1 Pet. 2. 9. O admire free Grace, and say with David, *Who am I, O Lord God, and what is my House that thou hast brought me hitherto,* 2 Sam. 7. 18. How many Millions of pretending Christians know nothing of this great Work, experimentally: this is as Life from the Dead, infinitely better then natural Life, and all the comforts thereof.

3. Take heed of declining or Apostasy; The New Creature is but a Creature, it may fail, yea, it will fail, if not supported by an Almighty Hand, and if God be provoked, he may justly withdraw, and leave us to our selves: then we fall, as a Staff supported by an Hand: its true, the Covenant secures real Saints from falling finally, but imperfect Grace exposeth them to falling foully, as David, Peter: Be jealous of thy self, *Blessed is he that feareth always,* Prov. 28. 14. Be not secure, that exposeth to Satan's Temptations: Sleep levels all, the Wise Man is no wiser then a Fool to project his own safety; or the Strong Man better than the Weak to defend himself: the best of Saints in Spiritual Slumber, becomes as *Sampson*, but like another man: *watch, that you enter not into Temptation,* Matth. 26. 41. It's worth watching to keep the House from Robbing: Sleeping one Night, may keep thee waking many Nights in Sorrow, as it did David: The sleepy Christian oft loseth God's Presence, as Christ withdrew from the sleepy Spouse, *Cant.* 5. 2, 4. A sleepy Soul is not capable of improving Christ or Grace: put the sweetest Wine in a sleepy Man's Hand, it will be spilt: And

if at any time you take a Nap, rouse up your selves, gird on your Armour, rally your routed Forces : *Remember whence you are fallen, repent, do your first Works,* Rev. 2. 5. Awake out of your Lethargy, lest it end in Apostasy : when thou hast fallen, shew this New Creature is in thee by a rebound upwards, in renewed Purposes against Sin, recover thy Spiritual strength, activity and familiarity with God ; be restless till Matters be set right again, like a Bird from its Nest, a Stone from its Center, or as undigested Meat on a sick Stomach, that hath no ease till Sin be pickt up by a Vomit of Repentance ; and renewed Acts of Faith : *Look to your selves, that we lose not those things which we have wrought, but that we receive a full reward,* 2 John 8.

4. Get this New Creature increased : be not content with the habit : if you say you have enough, you have no Grace : your business is to *perfect Holiness in the fear of God,* 2 Cor. 7. 1. To grow in Grace, that *you may be strong in the Lord, and in the power of his might,* 2 Pet. 3. 18. 2 Tim. 2. 1. Dead things grow not : Children grow, and are fed by that by which they were bred, as *new born Babes, desire the sincere Milk of the Word,* that *you may grow thereby,* 1 Pet. 2. 2. Be often sucking the Breasts, and you will grow up to further maturity. There is, saith one, much Scurf on the Face of this new born Babe of Grace, which by degrees will wear off as it grows up, and so be more discernable : growth helps to see its truth : blow up this Spark into a Flame, and it will be visible : An Hypocrite grows not, no more than the Hands, Arms, Legs

Legs of a pictured Child on the Wall, let it be there never so long. Oh, strive to grow every day better, *to grow from strength to strength*, Psal. 84. 7. reaching after Perfection in Grace; to *run the Race set before you*: to get daily more power against Corruption: He is a careful and skilful Physician that evacuates the Disease, and corroborates or strengthens the Body: you must do both: the Old Man and New Creature, are like Weights in Ballances, as the one ascends, the other descends: as the Earth and Sea, where the one loseth, the other gaineth; Oh, be still on the gaining Hand, improve all Mercies, Afflictions, Ordinances, Providences, for nourishing this New Creature in your Souls: when you are grown most, you will still be defective, something *will still be lacking in your Faith, Love, Humility*, 1 Thes. 3. 10. You know but in part, and are not yet ripe.

5. Live up to this New Creature, live at the rate of Persons so principled, *walk worthy of God, who hath called you into his Kingdom and glory, worthy of the vocation wherewith you are called*, 1 Thes 2. 12. *Let your Conversation be as becometh the Gospel*, Eph. 4. 1. Phil. 1. 27. There's an Only upon this, as a most comprehensive Word: you must act above the rate of carnal men, Soberly, Righteously, Godly, Tit. 2. 12. If you be singled out to be New Creatures, *what singular thing do you?* Matth. 5. 47. What do you more than others? Remember, Sirs, you are New Creatures; an old Heart would have served well enough to have done the Devil's drudgery withal: you are new born to higher Em-



ployment, now you *must serve not in the oldness of the Letter, but in the newness of the Spirit*; Rom. 7. 6. When the Temple was built with such curious Care, and costly Materials, surely it was for Holy Use? Sincere Christians are God's *workmanship created in Christ Jesus to good works*, Eph. 2. 10. Now it becomes you to act as you are: it would accent your Sin with a greater Circumflex, if you sin, that have such a curious Work of the Spirit in your Hearts, as none in the World have besides you: you are consecrated Persons, and by your Sin you prophane God's Temple; other's Sins are Theft, your's Sacrilege, because you rob God of what was devored to him: when God breathed such a noble Soul into Man's Body, he designed him for higher Acts then meerly Sense, as Beasts, or to converse with Beasts, 1 Cor. 3. 3. So Christian, thou art of an higher extraction, then to walk as Men, as carnal Men; no, Friend, as thou *hast received Christ, so thou must walk in him*, Col. 2. 6. O take heed of Sin, it's contrary to the Divine Nature God hath planted in thee; now we know the more unnatural any Act is, the more horrid: as for a Woman to kill her own Child, or a Man to be cruel to his own Flesh: Oh take heed of Killing the Babe of Grace in thy Soul, by Sin; but live up to the Principles and Privileges.

6. Attend upon God in all his Institutions, and in all put forward for closer communion with him in all Duties and Ordinances, as in hearing the Word, Prayer, Seals of the Covenant, Christian Conference, Communion of Saints: these are the Air that the *Christian* breathes in; the  
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most wholsom for this New Creature, *Lord, I have loved the habitation of thy House, and the place where thine Honour dwells, Psal. 26. 8.* And he often cries out for the Living God; *Oh when, saith he, shall I come and appear before God?* Nothing lies nearer *David's* holy Heart then God's presence in his Ordinances, *Psal. 42. 1. 63, 1, 2. 84. 1, 2.* It is or should be so with the New Creature: but oh wait for the Spirit's waſting over thy Soul to Jesus: rest not in Ordinances, they are but the Boat or Bridge to carry thy Soul over to God: the Ordinance is lost, and thy labour is in vain if thou do not enjoy God in Ordinances. O labour to see Christ *walking in the midst of the golden Candlesticks, Rev. 2. 1* Be sure you hold *Christ in the Galleries, Cant. 7. 5.* Ordinances are *the golden Pipes that empty the golden Oyl out of themselves, Zech. 4.* Be sure that of his fulness you receive, and Grace for Grace, *Joh. 1. 16.* The Holy Ghost sits in Ordinances as a Minister of State in his Office, ready to distribute to every ones case as there is need: thou art at the right Door, wait his leisure, and it shall not be in vain.

7. Endeavour to propagate Religion, do what thou canst to make others new Creatures, thy Relations, Neighbours, and all thou art acquainted with: this is the Duty, yea, the Property of the new Creature by Prayer, Advice, Example, procuring the help of Ministers, Christian Friends: 'tis true, no man can propagate Grace to another, it's not in our own power to effect it, but we must endeavour it: Oh how *Paul* was concern'd for his Country-men the wilful

unbelieving *Jews*, *Rom.* 9. 10. His Prayers, Tears, Wishes, speak him their cordial Friend, who were his bitter Enemies. God commanded *Abraham* that all his House should be circumcised, to have him go as far as he could to draw them into affinity with God : true Grace makes men love Relations better than ever, and causeth natural Affection to run in a spiritual Channel, which vents it self for the good of their Souls : Be concerned to make a Joynture of the Promises, to thy VVife, an entail of the Covenant to thy Children : this is a thousand times better then leaving them thousands a Year : Should not you desire that one Heaven may hold those hereafter, that one House hold now ? Oh tremble to think when your House breaks up, of one going to Heaven, another to Hell : and let your Charity extend it self to all you are acquainted with, and let your Practices be convincing and winning to all about you : Alas, what multitudes are there that are unexperienced in this mighty work, yet must feel it, or never be happy : do what thou canst to call in all to this blessed Feast, *yet there's room*, *Luk.* 14. 22. Hast thou none thou lovest so well as to wish them thy happiness ? There's no Envy in Spiritual things, the more and merrier, and no less chear : it will add some Pearls to thy Crown to win Souls : If a Neighbour lock'd himself in a Room on design to murder himself, wouldst thou not break open the Door and rescue him ? Oh happy Souls that are employed and successful in this Soul-Charity !

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I have long ago, seen a Book writ by Mr. Reiner of Lincoln, called, *The Rule of the New Creature*, to which I refer the Reader that can procure it ; at present I shall sum up my thoughts in these Twenty brief Rules of Direction.

1. Reason right, and Reckon streight : let your Reason be regulated by the Word of God, *Luke 5. 21. 1 Pet. 3. 15.* It must follow Faith, not give Law and measure to it : be sure your Accounts be squared by the Golden Rule of Scripture, *1 Cor. 4. 3.* Set all streight against the Reckoning Day, *Rom. 14. 12.*

2. Baulk no Sufferings for Christ, to avoid sin against Christ : Be content to fill up Christ's Sufferings, *Col. 1. 24.* Nay, be glad to suffer, *Matth. 5. 11.* But tremble to sin : Sinless sufferings are sweet, *Heb. 11. 26.* But sweet sins will be Bitterness in the end, *Rev. 2. 2.* Bear any thing but Sin.

3. Profess what you are, and be what you profess, *Rom. 10. 10. Matth. 10. 32, 33.* Think not to dissemble with Men, for worldly Ends : but upon a just Cause and Call, own Godliness : be indeed *Nathaniels*, *John 1. 47.* Pretend not more then truth : God knows the Heart, *Heb. 4. 13.*

4. Serve God for Service, not for Wages : or rather, let his Service be your Wages, *Psal. 19. 11.* or reward, so it is, *God himself is the Saints reward*, *Gen. 17. 1.* Hypocrites make Religion a Mount to ascend to some other End : let God be thy all, *Matth. 6. 3. Psal. 73. 25.*

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5. Be most for God, when God seems most against thee: its pure Faith and Love to hang closest to an angry God, *Job* 13. 18. *Hos.* 6. 3. To conceive most hopes through Christ, when Sense and Reason make against you, this is a Faith to be admired, *Matth.* 15. 28.

6. Joyn pure Precepts to precious Promises: look on Precepts as pure, therefore lovely, *Psal.* 119. 140. Dare not to divorce them; though for your Spiritual Interest: *Heb.* 8. 10. *Rom.* 7. 12, 14, 22. See to the Law within you, and before you, as well as plead the Promises of the Gospel for you.

7. Be best when least in Mens sight: God and Souls give each other their Loves, when alone, *Cant.* 7. 12. *Psal.* 17. 25. *Matth.* 6. 6. Make God your Witness; not Men only: Friends are most familiar when they are withdrawn from all other Company.

8. Sail low, but aim high; conclude you have not attained to Perfection, *Phil.* 3. 12, 15. *Rom.* 12. but still be designing it, be not high-minded, yet mind highest things; aspire to be better then others, yet esteem others better than you, *Phil.* 2. 3, 4.

9. Do all you must, not all you may, *Eph.* 5. 15. *1 Cor.* 10. 23. walk to the height of a Command, not to the utmost of lawful liberty; go not near the Pit's brink, stand fast in your Christian liberty, *Gal.* 5. 1, 13. but do not always use it.

10. Be best when others are worst: be as *Noah* in the Old World, *Gen.* 6. 9, 19. Lot in *Sodom*,



*Sodom, Timothy in Ephesus, Joshua among the Israelites: be hottest in coldest Weather, brightest in the darkest Night, Saviour of Heaven in Hell, Neh. 5. 20--5. 15. Phil. 2. 15.*

11. Be Rational, when most Spiritual: do nothing at hap-hazard, or with a blind Zeal, let all Services be reasonable, *Rom. 12. 1. Ezek. 18.* God's Will is our Rule, and his ways are equal, the highest Reason in Man, is to comply with God's pleasure.

12. Naturalize Religion, and Spiritualize the World: let Godliness be as second nature, *2 Pet. 1. 4. Phil. 2. 20.* Let common Objects, Occurrences be well improved to good Ends and Purposes: Mercies, Afflictions, Spiritual Chymists turn all to Gold, *Rom. 8. 28.*

13. Be dead living, and lively in thoughts of Death, *Col. 3. 3. Gal. 6. 14.* A Child of God is a Paradox, dead to the World, crucified, yet the most active and vigorous Person in the World: you must have the best Death and best Life, then fear not Death.

14. Suit Grace to every case; in confessing Sin, mourn, in begging Mercy, working Desires, in Thanksgiving, Joyfulness, yet *rejoyce with trembling, 1 Cor. 15. 30, 55. Heb. 2. 14. Psal. 38. 18. Matth. 5. 4. Psal. 2. 11. Phil. 1. 2. Psal. 26. 12.* in Prosperity, have Humility, in Adversity, Contentment, your Foot must still stand in an even place.

15. Let your life be a Comment on your Faith: let your believing and living be harmonious: let Doctrine of Faith, Grace of Faith, Life of Faith,

Faith, sweetly correspond, *Doctrine according to Godliness, Godliness according to Truth*, James 2. 18.

1 Tim. 1. 5. Tit. 1. 1. Rom. 2. 18, 23, 24. Jer. 32. 19. Let not Head and Hands be contradictory.

16. Eye God that eyes you in all you do: think the King of Heaven sees thee, the Omnipresent God is in the room with thee, the Omniscient God knows thy Heart, approve thy Heart to God, let thine Eyes be ever on him, towards him, *Psal* 35. 15. 26, 3.

17. Eccho to divine Calls, when God hath a Mouth to speak, have an Ear, Tongue, say, Here I am. Word or Rod, a call to Duty, from Sin; what's the meaning of this? Oh that I could attain God's end, and not resist or *quench the holy Spirit*, 1 Sam. 3. *Psal* 27. 8. Mich. 6. 9. 1 Thes. 5. 19.

18. Observe and make up daily decays, keep up your Watch that you sin not, *Matth* 26. 41. 1 John 2. 2. But if you sin, lie not in it, but rise, mourn, act Faith on Christ, your great Advocate, let not an ill matter go on quickly, recover your first Love, *Rev* 2. 4, 5.

19. Give no Offence carelessly, and take no Offence causlessly: let there be *no occasion of stumbling in you*, 1 John 2. 10. *Matth* 7. 1. Judge not uncharitably, take all that's said and done by the right handle: make no sinister Constructions, 1 Cor. 10. 32.

20. When you have done all, *Luke* 17. 10. *Phil* 3. 7, 8. Say, all this is as nothing at all, to appease God's Wrath, or satisfy Justice, in  
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an absolute Sense, and to do what's required in a comparative sense, *without Christ I can do nothing*, John 15. 5.

Thus I have briefly touch'd the Rules of this New Creature, which I leave to the Reader's further Consideration and Practice.

Chap. XIV. *An ANSWER to some Cases of Conscience.*

4. **T**He last Head which I propounded in this Use of Instruction, is Answering some Cases of Conscience that Godly Souls are apt to make in this case, wherein I must be very brief.

1st. Case. *Whether is it possible that a Man can be a New Creature, and not know it, since it is so remarkable a change.*

*Ans.* I have hinted at this before, but observe it, you must distinguish betwixt a reflexive sense of a change in Heart and Life, and a due apprehension of this change morally considered as Saving; many a Soul can truly say, something hath been done, but I know not whether the thing which may be entituled *A New Creature*; I am much in the dark about it: I cannot but say I have had Convictions, and something like Conversion, though not Consolation: I am kept still in innitency upon a Promise, though I cannot say I have assurance of my Interest in the Covenant. Precious Mr. Paul Bains could say, *Sustentation I have, but Supperies Spiritual I do*  
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*not experience.* So you may have the Root, though not the Flower; VVater of Sanctification, though not the Oyl of Gladness: wait on God, and in due time you may have this cleared up to you: *If you follow on to know the Lord, his going forth is prepared as the Morning, Hos. 6. 3.* Grace and Peace shall not be long parted: *Light is sown for the Righteous, and Joy for the upright in Heart, Psal. 97. 11.* It's not lost, but laid up and hid in the Furrows of the Believer's Bosom.

2d. Case. *Whether is it possible that he that's a New Creature, should have a self-accusing, self-condemning Conscience?*

*Ans.* You must distinguish of Consciences condemning a man's self; 1. Passively, when our Hearts censure us, and we stifle them, such a one indeed is self-condemned: 2. If we be Active in condemning our selves; it's a good Sign, and a great Duty; as we shewed before: but the meaning of this Query, refers to the State of the Man, whether the Conscience of a New Creature may censure the real Christian, and tell him he is an Hypocrite. To which I Answer, If Conscience act according to the Rule of the VVord, it must be regarded as God's Officer, speaking by his authority; but if it speak not in God's Name, and by his order, we may appeal to the Higher Court of the Holy Scriptures, and it's certain that Conscience may be corrupted, and it is often used by Satan, to deceive good Men as well as bad: and they shall at last have their action against Satan for false Imprisonment, and disturbing their Peace:

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Your best course therefore is to have recourse to the VVord, for Conscience is but an under Officer, and must be accountable for its Verdict. Remember, it's one thing to have Hypocrisie in thy Heart, another thing to be an Hypocrite : the best will find much Guilt within them, which Conscience rebukes them for, and they bewail it ; but they are not therefore Hypocrites.

3d. Case. *Whether may God carry it strangely, as if he were an Enemy to a New Creature, that should seem to be his darling?*

*Answ.* Thou art a Stranger to Scripture, and the Experiences of all God's Children, if thou think God must always be dandling this New Creature on his Knee, or giving it the Kisses of his Mouth ; no, no, he hath reserved these Sweat-meats for the upper Table in Heaven : there's great reason thou should have his Frowns, as well as Smiles, to humble thy Heart, exercise thy Graces, discover the necessity of Christ, the desirableness of Heaven : God can and may, without any impediment to his Love, hide it for a season from his own dearest Child : *David* indeed called in question God's Love and Faithfulness, when he hid his Face ; but at last, he found that it was his Infirmary, and doubtless, lamented it as his Sin : God hath given abundant Security in his Promises of his Love without present sense : you must not think much at him, if he do not come to visit you, and take you up in his Arms as oft as you would have him : Thou needst some purging Physick

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as well as Cordials : a Son may need a Frown, as well as a Smile from his Father : God is a free Agent, his Kisses are his own : but its well thou art so sensible of his Access and Recess, his Smiles and Frowns : it's a sign of some Spiritual Life in thy Soul.

4th Case. *But you said the New Creature grows ; I find it otherwise, I cannot see that I grow in Grace, nay, I decline and go backwards, what think you of that ?*

*I Answer,* As the Christian grows in Grace, so he grows in Light to discover his state, and sees more vileness in himself, and is still more sensible of decays in Grace, which keeps him humble, self-denying and vile in his own Eyes, that's growth too, blest God for it : but observe it, grains of allowance must be given to Old Age, when natural parts decay, and Persons may not be so quick and lively as formerly, yet may be more solid and increasing in Experiences. *Mr. Greenham said, It's an hard and rare thing to keep up young Zeal with old Discetion.* Dost thou not keep up a more constant course of Duty, settled Resolutions for God ? Is not thy Heart more deaded to the world, taken up with things unseen ? Art thou not more composed under Afflictions ? dost thou not more discover and bewail Spiritual Sins ? Dost thou not long more after the good of Relations, take more delight in God's VVord, breathe after more of God's Presence in Ordinances ? Speak out, Man, deal faithfully, bear not false witness against thy self : yet it's true, the growing Tree meets with

with a fall of the Leaf, a sharp Winter ; yet doth a Spring come, it grows in the Summer : *Peter's Fall* was recruited to greater boldness for God : but I hope thou art *not a backslider in Heart*, Prov. 14. 14. To dislike the ways of God : Thou art but *overtaken with a Sin*, against thy strong Purposes, Gal. 6. 1. When thou *sleepest*, doth *not thy Heart wake* ? Cant. 5. 2. Thou art not *pleased* with this declining state : *Thy Spirit is willing, but thy Flesh is weak*, Matth. 26. 41.

5th. Case. *But alas, I have such strong, impetuous, yea, imperious workings of Corruption in my Heart, as never any bad that hath a principle of Grace : None like me : Is it possible I should be a New Creature ?*

*I Answer*, The Heart knows its own bitterness, and wickedness, Prov. 14. 10. Every gracious Soul thinks his own Heart worst, because he knows it best : But who told thee that thy Heart was so bad ? Was it always thus with thee ? Was there not a time that thou thoughtest thy Heart was as good as any Bodies ? Is it not Spiritual Light that makes these strange Discoveries ? *Whatsoever doth make manifest, is Light*, Eph. 5. 13. Did not Sin revive upon the coming of the Commandment ? Rom. 7. 9. But Friend, let me ask thee : Dost thou think that upon the planting of this New Creature in thy Soul, Sin should be utterly extirpated, that thou shouldst hear no more of it ? Dost thou not find even blessed Paul, groaning still under a Body of Death ? Rom. 7. 24. Will not the Flesh still lust against the Spirit ? Gal. 5. 17. Surely thou knowest little of a Christian state, if thou imaginest a total  
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Immunity from the Body, and Indwelling of Sin in this world: Its well if Sin be not upon the Throne, though thou hast it in the Field to fight with: the Gospel-privilege is, *Sin shall not have dominion over thee, because thou art under Grace*, Rom. 6. 14.

6th. Case. *But what will you say by a Man that cannot give a precise account of the Time and Manner of the forming of this New Creature in his Heart, that never had such terrors as some have?*

*I Answer*, Will any say the River Nilus is no River, because men never found out the Head of it? God is a free Agent, and hath different Seasons and Manners of working: Some were wrought upon in their younger days, and were religiously educated, and never stepped aside into gross Sins, and God steals in gently upon them, and opens their Hearts as he did *Lydia's*, Acts 16. 14. and gently attracts them to himself, picking the Lock (as it were) without much noise; whereas he breaks the Wards in others, with astonishing Convictions, as he dealt with *Paul*, and *Luther*, and famous *Mr. Bolton*: Some are of mild and gentle Natures, and God sees they cannot bear hard blows, which some others need, of sturdy and stubborn Spirits: Do not murmur, but thank God that he hath come so sweetly into thy Soul: he knows thy frame and constitution: See the Work be there, and a Scriptural work, and leave God to his liberty: But this thou canst say through Grace, it is not with thee now as it hath been, as the blind man said, *I may be ignorant of some Circumstances, But one I know, that whereas I was blind, now*

I see, John 9. 25. Things are otherwise represented to me, and my Spirit working otherwise within then formerly: So that I may say as *Rebekah* with her Twins in her Womb, *If it be so, or not so, why am I thus?*

7th. Case. But alas, no Body knows what a frame of Spirit I have in my Prayers, such Distractions, and Diversions I have from God, as cannot be consistent with the New Creature in any; what think you?

Answer, I say, 'tis sad, that such Vermin should crawl in God's Sanctuary, especially when thou art in God's immediate worship: but dost thou approve of them, and make them welcome? Are they not troublesome Guests? Do they not forcibly assault thee, as so many unmannerly Guests? Suppose in your Family as you are kneeling in Prayer, a company of Roysters stand under your Window, roaring and hollowing, though it disturb you, would you thence question your Sincerity in the Duty? And 'tis all one, whether the disturbance be in the Room or in the Bosom, since both are disliked as a burden to thee:

I often reflect on a passage I read many Years ago, *The good Lord keep the Hearts of his People under a due sense of their Distractions, for they are never like to be rid of them while they live.* Thou dost reckon thy self to be as in the Belly of Hell with *Jonah*, while thou art yok'd with such thoughts and sendest many a deep groan to Heaven against them, and at somtimes, dost obtain

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Some help against them, and gettest near thy God in duty.

But I shall add no more of these Cases, but only add two VVords as a Close of this Discourse, That if poor doubting Souls would, instead of their Complaining and Objections, but do these two things, it would tend more to their Satisfaction, and the Glory of God.

1. That they would spend that time in examining their own Consciences, which they take up in fruitless Complaints: Alas, many Professors have got an Art of whining and complaining to Ministers and Christian Friends, and think to be better thought of for such complaints; but this is a sad Judgment of God, for Persons to *pine away in their Iniquity, and yet mourn one towards another*, Ezek. 24. 23. If poor Souls would spend that time in searching their own Consciences and Conversations, it would tend more to the clearing up the Sincerity of their Hearts, and Saving Work of Grace: Fall to this, Sirs, enter into your Closets, commune with your own Hearts, deal faithfully and effectually; put not off your selves with unproved Conceits and groundless Imaginations, but go through-stitch with the Work; ransack your Hearts, they are your own; be not put off with such mannerly Excuses as *Rachel's*: Take such an Account as you must give to God: let no lust escape your view, or the least Grace be belyed or denyed with any scorn or disregard: When *David thought of God, he was troubled*, and expresseth many discontented Murmurings; but



but when he communed with his own Heart, Psal. 77. 36, 40. he clears God, and condemns his Unbelief; indites the Thief, and clears his Conscience of that troublesome *Jonah* in his Bosome: Thus plaindealing evidenceth a Christian's State sooner then wrangling: and yet still thou art at a loss: Appeal to God, and say as *Job*, *Thou knowest that I am not wicked*, Job 10. 7. Or as *Peter*, *Thou knowest that I love thee*, John 21. 15. Or as *David*, *Do not I hate them that hate thee?* Search me, O God, and know my Heart, Psal. 139. 21, 23. As wise Physicians, trust not their own Judgment about their own Health; so the Saint knows God's Line reacheth lower then his own, and to his Judgment he will stand.

2. Instead of complaining, fall vigorously upon the work of Sanctification, to mortifie beloved Lusts, *to cut off a right Hand, and pluck out a right Eye*, Matth. 5. 29. When you have search'd out the Leaven, purge it out, 1 Cor. 5. 7. Lay aside every Weight, and the Sin which doth most easily beset you, Heb. 12. 1. Run the Sword of the Spirit to the Heart of every Lust: Lay the Ax to the root of the Tree, stub up Sin by the Roots: if a vain Thought, a proud, lustful, worldly, passionate Thought arise in your Hearts, suppress it, militate against it, crucifie the Flesh, with the Affections and Lusts, Gal. 5. 24. So will you evidence your selves to be Christ's, 2 Cor. 7. 1. be daily perfecting Holiness in the fear of God. Observe wherein you missed it in such a Duty, and be still mending it, as *Apelles*, when he had drawn a Picture, was ever

ever and anon spying Defects, and then mended it with his Pencil: so do you. Observe what Conscience said, Oh my Soul, in such a Duty thou wast cold, distracted, unbelieving, hard, vain-glorious, in such an Affliction thou wast froward, peevish, discontented, in such a company thou spakest idly, or wast guilty of sinful silence: In the enjoyment of such a Mercy, or in thy prosperous state, how proud, secure, self-conceited, slighting others, wast thou? Oh mourn for this Fault, watch against it for the future: walk more closely with God, maintain daily Intercourse with God and thine own Conscience: thereby you will be better acquainted with God and your own Souls, and discern better how your Principles are stated; *For if you walk according to this Rule, Peace shall be upon you, Gal. 6. 16.* Hence the blessed Apostle, 2 Cor. 1. 12. *For our rejoycing is this, the Testimony of our Conscience, that in Simplicity and Godly Sincerity, not in fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World.* Dying Hezekiah could plead this with God in his Appeal, Isa. 38. 1.

Oh Sirs, learn to exercise every Grace to every Duty; the Exercise of Grace is the clearest Evidence of Grace, both to our selves and others; as he confuted his Antagonist, that disputed against Motion, by starting up and walking: So do you walk with God, *hereby do we know that we know him, if we keep his Commandments, 1 John 2. 3, 6.* If you walk as he walked, you evidence

dence that you abide in him: as he *which* hath called you is holy, so be ye holy in all manner of Conversation; 1 Pet. 1. 15. If you expect that God's Spirit will witness with your Spirits, and so subscribe your Certificate for Heaven; you must be uniform, and universal in your course of Godliness, both in your Worship and Walking, walking before God, and with God, Gen. 5. 24---17. 1. Then indeed will you be found upright or perfect: But if thou have any close Box in the Cabinet of thy Heart, wherein thou layest up and hidest any beloved Lust; or if thou roylest these Waters by any uneven walking, or stoppest thy Travels in Heaven's Road, by idleness, sleeping, or stepping back, and losing thy first Love, then no wonder if thou canst not discern this Stamp of God's Image upon thy Soul, but callest thy very state into question.

Yet above all, I advise thee to stop the Mouth of Conscience, with that only that satisfied the Justice of God: Nothing can reconcile a Man to himself, but that which reconciled God and Man.

It was Dr. Sibbs Advice, When the Water of Sanctification runs muddy, betake yourselves to the Blood of Justification: There, there must lie your Comfort, and Confidence, by this only must you answer all the Objections raised by Satan and Conscience, from Justice, Law, or whatsoever opposeth

opposeth your Peace, rising from the Defects and Imperfections of Grace, or this New Creature within you: And indeed, the best of us must anchor and center here, as to our Justification, Acceptation with God, or compestedness of Conscience.

Come then, let us go (in this Gospel-way) to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaketh better things then that of Abel, Heb. 12. 24. *AMEN*; So be it.

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